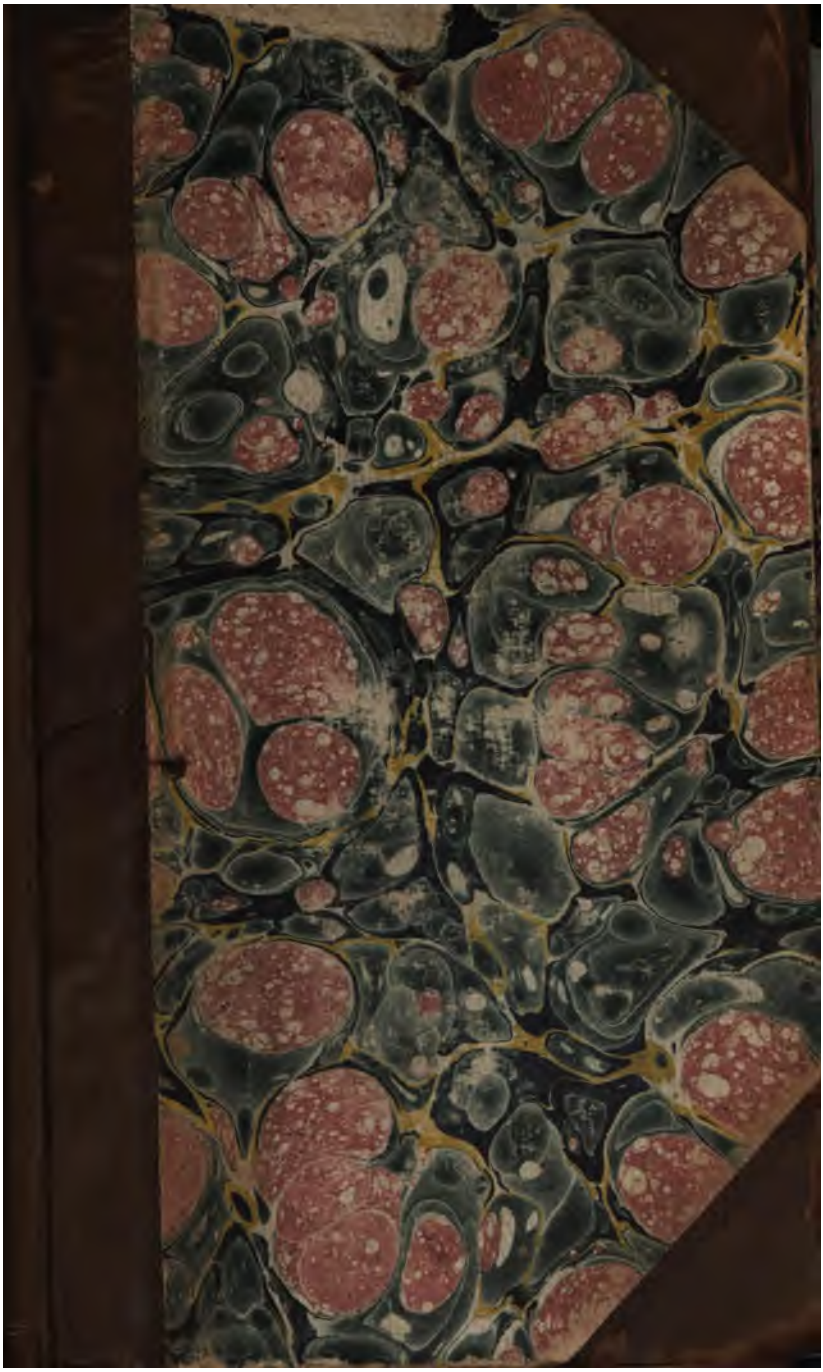

A

MEMOIR

OF THE

LIFE AND MINISTRY

OF

ANN FREEMAN,

A FAITHFUL SERVANT OF JESUS CHRIST.

WRITTEN BY HERSELF.

AND

AN ACCOUNT OF HER DEATH, BY HER HUSBAND,

HENRY FREEMAN.

Let this mind be in you, which was also in Christ.—Phil. ii. 5.

LONDON:

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1826.

PREFACE.

The object of my dear wife's writing, and of my publishing the following account, was to testify of the grace of Jesus Christ; that those who are seeking the full liberty of the Gospel, may be encouraged to persevere; and to stir up the pure mind in all, by setting forth this declaration of the sufficiency of the blood of Jesus Christ to cleanse from all sin.

Those whose opinions differ with regard to doctrine and worship, will, most likely, conceive different sentiments with regard to the subject of these memoirs; but those who bring it in general, and in each particular, to the sure touchstone, the witness of the Spirit of God, will "judge righteous judgment:" such having true discernment, according to the measure of the gift of Christ received.

She had the things of the kingdom of heaven opened, as she was prepared, by grace already given, to receive; and those convictions of the Spirit led her to cease from some things highly esteemed among men. Herein she changed not her religion; but acted according to what she had professed, from her first becoming decided to serve the Lord: namely, to do His will, as He revealed, or made it known to her. For what she ceased from, were not the things of the Spirit received from Christ, but the traditions and usages of man; who, by opinions

of the meaning of the Spirit in the Holy Scripture, did now require what the Spirit of Truth (as she believed) witnessed against, as innovation or departure from the simplicity of truth. And when she believed the Lord required her, she could not be safe in turning from His will, though she had before not been condemned; but now, if she did not follow the light, she should be condemned, for wilfully transgressing the known law of God.

The diversity of doctrines, and the division of professors, and especially of those who have the power of godliness, into sects and parties, as is now the case, is, I am persuaded, a great evil: and however the Lord may overrule the malice of the devil, and the wickedness or ignorance of men, in bringing about good; yet, those divisions and diversities did not originate in the one pure fountain of truth; but are an interruption of the order of God, a real evil in the world, and a curse to professors. If no one had believed any thing which the Lord did not reveal, they could never have believed a lie; and if none had preached a doctrine not revealed, no false doctrine would have been proclaimed. But some believe and preach lies, for there are many and opposite notions; and yet all profess to be guided by God's revealed will, and to take the Bible as the foundation of their doctrine, &c. Now, either the Bible does not teach one and the same plain truth, or else most people do not rightly understand the true meaning; but, notwithstanding their differences, they do not altogether differ. Then let us trace up the cause of their being united in one thing: *i. e.* properly agreed; and if all things pertaining to the kingdom of heaven were referred to the same,

and that fully, they would in them also be agreed. Each is equally satisfied that the Holy Scriptures are by the inspiration of God. How do they know this? By the Spirit of God. For the things of God no man can know, but by the Spirit. (1 *Cor.* ii. 11.) The Holy Scriptures are one of the things of the Spirit. Again, they agree in this, that Jesus Christ is the only Lord and Saviour of sinners; and that there is no other way of obtaining pardon, holiness, or heaven, but through faith in Him.

How do they know He is the Lord? They can know it in no other way than by the Holy Ghost, as Paul saith. Now, my friends, harmony so far prevails as men are guided by the spirit of truth; and if men would cease from intruding into those things not opened by revelation, but abode in the revealed knowledge of God, instead of speculating with the natural powers, then would they be led into all truth; their understanding being opened to have the right knowledge of the Scriptures. And, if all would receive it, the same spirit which gave the Scriptures, and gave them the evidence that they are from God, would give them the right understanding of them. For supernatural things can only be taught by a supernatural teacher; and as no man can first quicken himself, so can he not do any thing but by the same spirit which first gave life. And man can do nothing properly, to obtain more grace, but by that measure of grace already received of Christ.

It is not right to judge of individuals, or communities, that they are in all things right, because they are certainly so in some things; or to conclude they are wrong in all things, because they are assuredly so in some. All

that is good, in any, is from God; and all the error in each, is from another source. Those who are led by God, are in harmony with the Scriptures and with one another, and are conformed to Christ. And, in proportion as each follows the truth, true harmony prevails; for if all were to cease from every other but the truth itself, each and all would be built up in the order of God. Each individual should be faithful to the grace of God in themselves. There is an almost general cry out against Babylon and Antichrist; but the worst is frequently in the individual's own heart: for if each were to stand right, and abide in truth, then the errors in systems must cease, in proportion as individuals are abiding in truth. The ministry of the word of God is not to separate brethren in Christ, but to build each individual up in the faith of Christ; to separate each and all from whatever is out of the order of God; and to turn people from each and all teachers and teaching, not sent of God, unto the unction of the Holy One, which unites all in one body, as they receive it, and brings them out of and preserves from, that which occasioned at first, and still keeps up, divisions in the churches. Those who are fully in the truth as it is in Jesus Christ, cannot be of a sectarian spirit; for they hold true fellowship with Christ, in whom the seed are called. Nor can they reject those whom Christ doth receive, nor receive those whom Christ doth reject; but judge of, and feel fellowship with, any one, as they feel Christ in them, and them in Christ. They belong to nothing that does not, in its proper place, belong to the whole body; and in whom-

soever they know Christ to be, so far, they hold fellowship with such.

Christianity consists in fulfilling a law.

This law contains all the will of God concerning the individual.

Nothing is Christianity, which this law does not require.

This law is always consistent with itself, and condemns in each and all, as it requires in each and all, in perfect harmony; because it is the will of God, who is never inconsistent with Himself.

The Scriptures are not that law; but are a perfect declaration to that law, that it is in the heart; as saith Jeremiah; and as Paul declares, *Heb.* viii.

This law doth perfectly regulate and judge of ministry, worship, faith, doctrine, experience, and practice; and doth embrace every thing pertaining to the kingdom of heaven.

This law is specific to and in the individual: *i. e.* each and all acts are, or are not, the will of God. This is the Christian law, or law of Christ; and to fulfil it, is perfect Christianity.

It is the inward law of the spirit of life in Christ Jesus.

Some profess to take the conscience as a proper rule; but if the judgment is not informed rightly, the conscience may condemn where the law does not, or the opposite. But the grace of God condemns that which is actually in its nature sin: so the conscience is not the law. Yet, when by grace the mind is rightly instructed, and the conscience purified, it condemns a breach of the law. Some pretend to exalt the Scriptures; yet they

deny their authority, in setting up other scriptures of their own: thereby declaring that the Scriptures of truth are not sufficient of themselves. Now such make the Scriptures, and the immediate teaching of the Spirit, subservient to their meaning of the Scriptures, as their own made laws do declare: thus, their adding to scripture does militate against that deference that should be paid thereto; and, instead of taking the law the Scriptures speak of, they take their own; which must, in many cases, be too short to reach, and, in some, inflict punishment where the person hath not broken the real law of Christ.

The sincere desire of such as cleave to this law of Christ in them, is not to do away with wholesome discipline, nor disunite brethren in Christ; but to testify against the inventions of men: that people might worship God, instead of their own performances; and be led by the spirit of Christ, instead of their own thinkings; that they might hearken to Scripture, instead of setting up their own opinions of meanings of Scripture; and instead of ceasing from one notion or form, to set up another in man's will: that each may cease from themselves, and serve God in spirit and in truth. Now as each is faithful to that measure of the faith of Christ received, so do they work out their salvation; for it is God that worketh in them, both to will and to do, and establishes all in the same mind.

Paul declared, "The grace of God, that bringeth salvation, hath appeared to all men, &c." *Titus* ii. 11, 12.

Nothing is required of man, that this grace doth not teach. First, it teaches what not to do; secondly, what to do. This grace doth appear to every man.

This is not a natural light; for it is the grace of God.

John declares, in his first Epistle, that they had an unction from the Holy One, and they knew all things. They need not that man should teach, but as the anointing taught. This anointing was not their own natural light; for they had received it of Christ, and it was truth. This was not elementary oil on the body, but was in them, &c. In the first of John it is declared, The word was God. In the word was life. The life is the light of men. This is the true light, that lighteth every man that cometh into the world. Therefore, every man hath this light, and the light is life, and the life is in the word, and the word is God. Then God is the light and life of every man; and to follow, believe in, and obey Him, are the sure way out of all sin, to perfect holiness. And without receiving this grace in the heart, no one can truly repent, nor obtain forgiveness of sins, through Christ, nor be partaker of the Divine nature; though he believe that every declaration of the Scripture be true, yet it is the spirit of Christ that must quicken the soul.

Now, whatever name be given to that which we receive, which is called the grace of God, a manifestation of the Spirit, the incorruptible seed, the anointing, &c. it is the spirit of truth who is the principle and principal, by which the soul is sanctified and guided. And all preaching, praying, singing, or mourning, occasioned by this, is right and proper; but all of either of these, without the guidance of the Spirit, in man's own will, is not true worship. Therefore, in public or in private, God is to be served as His own Spirit directs;

by whose power and working, any one may preach, pray, sing, or mourn. But all our own wisdom and reasonings should be still before the Lord, that His will may be done.

The spirit of truth hath been the guide of the church in every age. The Jews professed great zeal for the Scriptures, while they rejected Christ; so now, many profess to take the Scriptures for their rule, and have great zeal for them; yet deny the testimony of Christ's spirit in His servants, and condemn them, as the Jews did Christ, for denying Scripture, when, in reality, it is only the notions of men that are opposed: for none can oppose Scripture, if they are led by Christ. Divisions among the people, in the days of the apostles, as they have been since, were about something to be done by, on, or received into, the body; such as circumcision, particular meats, keeping days, &c. Thus the mystery of iniquity did and doth work, in setting up things of which the kingdom of Christ doth not consist. This is the very same spirit that occasioned Aaron and the people to make the calf, and Jeroboam to set up the calves: it occasioned the king to set up the image in Dura, and the Pharisees to set up vain traditions: it also set up the pope; and, by degrees, caused men to believe they made the Lord Jesus Christ. And a few years ago, many thousands of persons in Ireland split into two parties, about where they should eat, and who should give them bread and wine. And how many have opposed each other about the fit subjects and manner of water baptism. Rivers of blood have flowed, about things that never did nor can save; for if we have Christ, and serve Him with all our hearts,

we shall be saved, though we neither eat, drink, nor wash, as ceremonies of religious worship; and if we have not Christ, we cannot be saved, though we have all the ceremonies that ever man invented. The almost universal hindrance to truth, are prepossessions. Heathens, Jews, and nominal Christians, are so filled with religious notions, that this is the principal cause of rejecting the truth as it is in Jesus. For the power of God would soon destroy the root of sin, if the people would quit their false religion, and false props, and obey truth in the heart, believing in Jesus Christ.

Let none think it is opposed to Scripture or reason, to seek the perceptible guidance of the spirit of truth, in the things of the kingdom of God. Consider these queries:—Are the sons of God led by His spirit? Yea, or nay. Is the guiding of the Spirit perceived? Yea, or nay. If it is, should it not be obeyed? Yea, or nay. If it is not, do any know they have it? Yea, or nay. Is any other testimony than the Spirit certain of itself, without the Spirit? Yea, or nay.

The Spirit of truth can never be mistaken, nor can He inspire any thing that is not true. And though many profess great spirituality, and yet are deluded by a spirit of error; and though, from this, many contemn the profession; yet there is no certainty to me, that I have the Spirit, and that I rightly understand the Scriptures, or that my experience agrees therewith, but by the Spirit's direct testimony, which proves its own reality, and that nothing else is real.

It, perhaps, may be the wish of some, to know the real cause of myself and my wife being out from the society of our religious connexion: whether we were

excluded, or whether we left of our own will. We were not formally excluded by our friends; but, on the condition of future conformity, we were offered to remain. This, I believe, was in good-will to us both; but we could not, and be easy in our consciences, therefore I resigned my membership: being persuaded that it was the most proper way, in order to be clear before the Lord, and to follow what I believed He required of me. But this was not through any hostility to them, as individuals, or as a community; but it appeared to me an imperious duty, to follow the path pointed out by the Lord: in doing which, I believe, neither the order of God, nor the well-being of the church, would in any thing be opposed, if all were faithful to the grace received; which operates uniformly in all, and helps the strong to bear the burden of the weak.

From the time we left that community, we have met much opposition, both in Ireland and England; and we have conscientiously guarded against what would stir up the prejudices of the people, except as we felt a duty. Yet, because we could not, either by precept or practice, teach that there was a necessity to perform certain ceremonies, which truth required us to cease from, (though we condemned not any, who, from pious motives, act differently from us,) many tried to render us odious, by saying we denied the Scriptures, and disregarded Christ's sayings. And after they had raised a dust about their shadows, they accused us of contending for shadows; when our object was, that all might contend for faith and holiness. The contentious, wrangling disposition of many, only proves, that what is most wanted in the professing world is, to be gathered

to, and centre in Christ, the wisdom and power of God, in whom self ceases; and where the Lord willeth all our hearts ever to be fixed, that love may abound.

The following memoirs do not contain the whole of what my dear partner wrote, as that would have swelled the book, so as to put it out of the reach of many who may now be able to procure it; and it appeared to me proper, to publish the letters also.

The whole of the memoirs are in her own words; except the alteration of, I believe, very few expressions, that the reader may have a better understanding of the real meaning.

In several letters she wrote, there were some things which could not fairly be published, unless the occasions, reasons, and explanations of them, were also published: my object and work herein being, not to quarrel with any, but to set forth the grace of Jesus Christ; desiring to follow peace, and, as did my dear partner, adorn the gospel. I am now herein clear in mind; and my earnest desire is, that the Lord's work may revive; and to that end, may each in his own place, be faithful, that our end may be in peace. Amen.

HENRY FREEMAN.

London, 17*th of fifth mo.* 1826.

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MEMOIR

OF THE

LIFE AND MINISTRY,

&c.

I was born at Horathorne, in the parish of Northlew, Devon, England, on the 24th of 6th month, 1797.

My parents, William and Grace Mason, were by occupation farmers, and as to religion, were of the established church of England. They had thirteen children, of whom I was the fourth. We were early instructed to read, and to say prayers mornings and evenings; and on First-day evenings we were catechised, and the family called together to prayer.

So dark were the inhabitants of that neighbourhood, that, as far as I knew, there was not a truly converted person to be found. We had no place of worship but the parish church, (so called,) and the minister thereof could join with the rest of the ungodly.

The light that lighteth every man that cometh into the world, often led me to think on spiritual

and eternal things. Not fully obeying the voice of the Lord, I dragged on heavily. I ardently desired the salvation of others, though not saved myself; but I felt a hope the Lord would do something particular for me, which hope did frequently occasion great joy.

When I was about fourteen years of age, a Methodist preacher came and held meetings in our parish. This was the subject of much conversation and ridicule; for the devil, before that time, had no outward opposition to his works there. I often attended these meetings, and was generally affected. But hearing many evil reports of the Methodists, my mind was soured against them; for I was not aware this was persecution for righteousness' sake.

On 22d of first month, 1812, I was put an apprentice to learn the business of dress-making. Convictions that I was not right still followed me, and I resolved, again and again, to do right; but I broke my promises, because without Christ I could do nothing.

About the 6th month my body was reduced to great weakness, which indicated a consumption. This caused me to think much of dying. In this state of weakness I attended at Oakhampton, to be (what is called) confirmed by the bishop; (but I was not confirmed in my then present state, which was darkness and death.) I had been taught to believe that, before I was confirmed, my sponsors

were answerable for all my sins, but then I took all on myself. I trembled, being convinced of sin; but I knew not how to live without it. I tried, but the attempt was fruitless, and this added to my misery; and I thought the Lord required hard things of me.

In the second month, 1814, I was much wrought upon through the ministry of a soldier. I then saw such a beauty in religion, that I wished all to see it, and especially my parents. At first I resolved to serve God, whatever I had to pass through; but this resolution was soon broken, being made in my own strength. Thus I dragged on till the commencement of 1815, when, in spite of all opposition, I attended to the inward whispers or teachings of the Spirit of God, which led me to pour out my soul to God; and sufficient was the power of grace to enable me to come out from ungodliness and the ungodly, (as companions,) and choose none of their ways.

In the second month I was much afflicted in body, and it was applied to my heart, with power, "This sickness is not unto death, but for the glory of God." This afforded unspeakable pleasure—the prospect of God being glorified in me, and this I saw was the happiness I had sought elsewhere in vain. And now the glorious day began to dawn on me, for about this time the Methodists opened a meeting near my father's house, which was at Northcott, in Sutcombe. I desired to find

out a people that loved the Lord, for as yet I knew not of one that knew their sins forgiven.

In the third month all our family came from Northlew to Northcott, and I embraced the first opportunity to converse with sister Mary on spiritual things; and she soon became my companion in tribulation. From this time we attended the meetings; but the black cloud of persecution was gathering, and sometimes threatened to pour forth a flood.

About midsummer, believing it to be our duty and privilege, Mary and I joined the Methodist society, and were resolved for God to live and die. And now the cloud that had been gathering began to send forth some showers; and continued to increase about three months, till the flood broke forth. I believe every means was used to draw or drive us from the true shepherd; but as every effort was fruitless, our dear, mistaken friends, despairing of removing the evil from us, and not being able to prevail, either by threats or courtesy, to give up, we were then banished from our father's house, to preserve (as they thought) the family from the dreadful delusion. We knew, if we loved father or mother, brothers or sisters, more than Christ, we were not worthy of him: so we left all for his sake. The Lord provided friends for us, who took us in; but the best of all was, the Lord was with us. Previous to this, I had often doubted of my acceptance with God;

but in this time of trial my faith was confirmed, and I enjoyed the witness of my sins being forgiven. In affection, I cheerfully gave up all to be a pilgrim.

After a few days we were again received into our father's house. Mother then became our advocate. Soon after, my eldest sister was convinced, and turned from darkness to light; and, within eighteen months, mother, another sister, and four brothers were blest with the knowledge of the forgiveness of sins. The lion-like spirit was now turned into a lamb. I had relied on that declaration, "When a man's ways please the Lord, He maketh his enemies to be at peace with him." But I soon found that I had a worse enemy than all without, which was the carnal mind within: though I hated it, yet I was not liberated from it. I often mourned in secret, lest, after all, I should be a disgrace to my profession, by backsliding from Christ. I knew not, then, that it was my privilege to be cleansed from all sin. I suppose I had heard the doctrine of holiness preached; but in the oldness of the letter, which did not beget a power in me to strive after it. How fruitless is that preaching, which is the mere history, and not in the power of the Holy Ghost! I at last had such a sense of impurity, that I almost despaired of holding out to the end. On the 8th of ninth month, 1816, I went about six miles to hear a stranger preach. He also spoke of what God had done for his soul: he declared he

was a witness that the blood of Christ cleanseth from all sin. This was to me a portion in due time. I was so simple, I relied on all that preachers said, and I thought of then obtaining a freedom from sin; but hearing one whom I thought must certainly be right, speak reproachfully of the preacher's experience, my fervent soul was damped. Then darkness came upon me, and my distress was greater than before; for instead of following the true light, I was turned away from it. I became so restless, that nothing I had could satisfy me; and it seemed impossible I could long keep up a form of religion, if my soul continued in this state. On the 28th of tenth month I heard James Thorne preach, but in consequence of many things I had heard against the people to which he belonged, I had formed an uncharitable opinion of them; but it could not stand before the flame of love that filled J. T.'s soul. When I first heard him speaking in the meeting, I felt he had the blessing of perfect love, which I needed: he spoke with much power. Distress for a new heart increased upon me. I returned, resolving to contend till I attained. Next day I told sister M. who became in deep distress also; and we thus continued four days, "*faint, yet pursuing*." On the morning of the 2d of the eleventh month, in my father's house, the Lord melted my heart and made it anew. And the change was so evident in me, that I cried, "It is enough, I can no longer doubt," while

tears of joy ran down my face. I felt such nearness to God, that I wondered how I ever could have grieved Him. Satan suggested, Thou wilt lose it again; but I replied, The Lord will defend his own. Thus I had victory over the tempter.

Now I felt I had to make known what God had done for me. My desire was that all might partake of like precious faith. Sister M. was brought into the same liberty, and we rejoiced together and blazed it abroad; and so simple were we, as to expect that all who were but partial believers would at once believe and embrace this salvation. Many did, but some were too wise to be taught by children, and too good to be made better. There was a great revival of religion in the neighbourhood, but prejudice did much injure the good work. On the 1st of first month, 1817, I attended a quarterly meeting of the people called Arminian Bible Christians, (vulgarly called Bryanites,) which was held at my aunt's, at Alsworthy. I went, looking at them through prejudice. Soon after I entered the room, the fetters of prejudice were broken, and my eyes, ears, and heart were opened, and I was convinced these are some of the people of God. I had such a sense of my wants, that I loathed myself, and could fain have hid myself from the Lord and his people. I felt it was my privilege, not only to be dead to sin, but to be alive to God, through Jesus Christ. This meeting was in a barn, where the Lord poured out His Spirit, and

wrought mightily. Some cried aloud for mercy, and some, who had obtained, praised the Lord aloud; and my soul was panting to be filled with God. And as I was on my knees, waiting on the Lord, I received such a blessing that there was scarce room to contain. I sunk under the mighty power; and my body was so weak, I could not sit without support for hours. Sister M. was also filled with the Spirit. Next evening, when we got home, we went to prayer. I believe all present felt the power upon them. War now ceased in the family. *Is any thing too hard for the Lord?* We lived abundantly happy, and the Lord wrought wonders among the people. I attended meetings among the Bryanites, and therein spake in the name of the Lord, making known the gospel of Christ; for the love of Christ in me was not limited, and I could not be a sectarian without injuring my own soul. But for this I was reproved by some mistaken friends, who thought I did wrong in going among the Bryanites. But I found my safety was in obeying the truth; for I must obey God rather than man. Though I did not desire to pain any one, yet I could not please any one but to their profit. I now saw that the best men were liable to err, and therefore the only safe way was to follow Christ. I was convinced it was my duty to join the Bryanites; but I struggled awhile between two, till I cried, "Thy will be done;" and I had that evidence that left no

room for a doubt of the Lord's approbation therein; which was more than proof against all the opposition I met with, which was not a little, even from professors. But the more my mistaken friends opposed me, the more I loved them; for I abhorred retaliation.

I was now appointed to lead a class, and sometimes I exercised in prayer-meetings. I felt a great love to the souls of mankind, yet I knew not how to give vent to my feelings. I thought it cannot be that I am called upon to preach; but when I looked at the power and wisdom of God, I saw it was not impossible with Him, who useth foolish things to confound the wise. I yielded to obey, and He assured me it was His will; and I felt it was "woe unto me if I preach not the gospel."

On 20th of the second month, at an appointed prayer-meeting, I commenced my delightful work of public preaching, and I had the reward of peace. My soul longed to fly to the ends of the earth, to proclaim the name of Christ; yet, through not being faithful in the exercise of this gift, I have not always felt it such delightful employ. Much censure and reproach was cast upon me for thus obeying the voice of the Lord; but man's opinion weighed nothing with me, for I had my commission from Heaven, and my reward was with the Most High.

24th of 6th month. I am this day twenty years of age, and only about two years of that time have

I been living to the end for which I was born, and during this period many have been my deviations from the most excellent way; yet by grace I am what I am, a living witness that the blood of Jesus cleanseth from all sin.

30th of eighth month.—The last three months I have been labouring publicly, as the way hath opened for me. I have found this duty to be my delight. My body is now very weak; but my soul burns with love to God and man.

On 31st of twelfth month, while renewing our covenant with the Lord, and after, when waiting upon him, his mighty power so rested upon me that I was sunk on the floor. I was perfectly happy in God. Fourth of first month, 1818, I spoke of rejoicing evermore. This is my experience, in spite of earth or hell.

11th.—I believe the Lord is preparing me to be more fully engaged in the work of proclaiming the Gospel; and I stand ready to be sent any where. I have no choice; but the Divine will to be done.

4th of third month.—I left home with Em. Cottle. On the 8th we had a meeting at Tawstock. We both spoke: many tears were shed. The people seemed ripe for the harvest. How delightful to proclaim the Gospel to such. 13th. Attended a meeting at Ringsash. I spoke to a large congregation, who seemed to hear as for eternity, and there was a shaking among them. Praise the Lord. 14th. Many came to enquire what they should do

to be saved. I was much affected to see their simplicity. On the 17th I had a meeting again with them who a few days before were brought into distress. While I was speaking, some received the knowledge of the forgiveness of sins, and did praise the Lord aloud; others wondered, as they had never seen it after this manner. It was with difficulty I got from them: some followed me to my lodgings, and the Lord made known his power among us.

On the 18th I called at Holwell, and found C. Reed was going to the quarterly meeting in Neot circuit. I was impressed I should go also, so I agreed to accompany her; and I had this impression, that I should not soon return again. 26th. I left Neot for Brentor, in Devon. I went as far as Calstock, and then was nearly exhausted. A comfortable home would have been desirable; but this I had not, for which I could praise the Lord I had to endure this little hardship for his sake. Next day I walked to Lane-head, my body, and especially my lungs, were much disordered. With difficulty I got on my journey. I found rest to be very desirable. I could eat but little, though I much needed nourishment. I have no greater ambition than to die a martyr's death in any way.

15th of fourth month.—I was apprized that my appointment was to the South-hams. I was perfectly resigned thereto, having given up my own will to be subject in all things to God. On the

20th I walked to Cowlbrook, where I had a meeting, and hundreds came to it. Next day I went to Yalmpton, where a large congregation gathered under some trees by the water-side. I was much blest in speaking, and the people heard with attention.

16th of sixth month.—Gratitude again moves me to record the loving-kindness of the Lord. Since I wrote last, I have had many things to drive me to God. I have been opposed from almost every quarter; and have stood single against hell, earth, and sin, yet undismayed. I have spoken in the open air in many parishes, for which I have been threatened. The parsons and parish-officers have searched for me, as though I was come to destroy the land; and for this I have been thankful, for it has given me an opportunity to warn them to flee from the wrath to come. This opposition from the world seemed as nothing; but when it came from such as had been much blessed with me, and if possible would have plucked out their eyes for me, it touched a tender part: yet, praise the Lord, he hath brought me conqueror through all; and I doubt not but I shall praise him for ever for being sent into those parts, and I trust others will whom the Lord hath given me. This evening I had a meeting at Yalmpton, and bid them farewell. Some seemed as if they could have gone with me, so the time is not yet come to be hated of all; and if it does, shall I not rejoice therein? Next day I

walked to Liskeard, about thirty miles. I was nearly exhausted. I could scarce get to bed without help: my lungs were much disordered.

24th.—This is my birth-day. I am now twenty-one: about three years since I tasted of the powers of the world to come; yet how little do I know of God. On the third of seventh month I had a fatiguing journey from Tavistock to Sutcombe. I was received home with joy: the family had felt much about my being absent. On the 9th I left home again, which called for much resolution to tear myself away from my dear mother's and sister's cries, which were, "I cannot give you up." Yet, praise the Lord, I had not one desire to yield to their persuasions, being determined; but I sympathized with them, to induce them to make a willing sacrifice.

23d. My soul is growing up into Christ. I would cry in every sinner's ear, Behold the Lamb. I had a full and precious meeting at Tavistock. On the 27th I went from Lane-head in Devon, to Neot in Cornwall, and next day to Probus. On the third of eighth month Mary Thorne, Em. Cottle, and I, had a meeting at Stephen's-comb: here we parted—they returned home.

11th.—My body is very feeble: death appears truly desirable. I only want, in life and in death, to glorify the Lord. Next day I was much blessed in writing to my dear parents. O, how I desire

their salvation: the thought of one of the family being lost is almost insupportable.

19th.—I am hungering and thirsting after righteousness. I now renew my covenant, for God to live and die: for thou, Lord, art my strength and portion for ever.

28th.—My enjoyments this day have far exceeded what I can in words express. I am lost in wonder and praise; and oh! transporting thought, this shall be my eternal employ. I praise the Lord that he hath not given me great natural abilities, so I may be one of his hid jewels.

1st of ninth month.—I had a meeting in the methodist chapel at Just-lane: one woman cried out aloud for God. In this neighbourhood I visited a young woman who I believe was called to preach; but being opposed by man she omitted her duty, and the distress of her mind had almost destroyed her body. It appears, an old preacher was the chief instrument of her misery: she seemed to feel some relief in telling her sad tale to me. Many females are kept in bondage by those who say, "we suffer not a woman to teach;" thus quoting Paul's words, and not rightly applying them. Man's opinion on this subject is nothing with me; for it is woe unto me if I preach not the Gospel. 8th of tenth month.—All glory to God. He is still my deliverer. Of late I have had to pass through deep waters; but my anchor is cast within

the veil, both sure and steadfast. My union with God is increasing—my faith grows stronger, and my joy abounds. I desire nothing but in the Divine will. 20th.—I spoke to a large congregation at Ewe. I felt it very solemn in delivering the Lord's message. I left the meeting with this satisfaction, that I am pure of the blood of all present. My peace flows as a river, yea, even overflows its banks. In the evening my soul was so unutterably full of glory and of God, that

> Gladly would I now be free,
> Loose from earth, no longer stay.

2nd of eleventh month.—For two days satan hath thrust sore at me; but a stronger than he keeps His own. Through faith I received Christ as my sanctification; and by faith I hold fast by Him. While comparing my present with my past experience, I am assured that I am growing up into Christ my living head. Life or death are equal to me, only may I live to Him.

5th.—This is my rejoicing; the testimony of my conscience, purified from dead works to serve the living God.

9th.—My soul is like a watered garden, bearing plentifully love, joy, and peace. While reflecting on the words, "No man can see my face and live," faith lent its realizing light, and

> I want, as faithful Christians do,
> To walk and live to Thee;
> And prove to all, where'er I go,
> That Christ hath died for me.

4th of twelfth month.—Praise the Lord, He is teaching me some useful lessons, which causeth me to loath and abhor myself. On 26th, at a meeting, I was so filled with God that silence spoke his praise; but I afterwards joined in speaking of an absent person, wherein I grieved the spirit of the Lord.

28th.—While meditating on death, and what after it remains for me, I longed to be gone. In the meeting my soul was so filled with love I could speak very little.

> Obedient to the voice of God,
> I soon shall quit this earthy clod;
> Th' immortal principle aspires,
> And swells my soul with strong desires
> To grasp the starry crown.

At Perran-comb I bid the friends farewell. I felt as though I shall soon leave this circuit: He in whom I trust for all, is too wise to err: He will appoint aright. 29th.—I felt as though I was finishing my work among the people, and it was woe unto me if not faithful; and I felt assured I was pure of the blood of all, if I see them no more. On the 31st I was at the quarterly meeting at Neot; here I had such a sense of my unworthiness as bowed my soul in astonishment. I could not doubt of being dead to sin, and I sometimes was filled with God; yet I felt I was not fully saved, as was my privilege: and while William Reed was speaking of his own, he described my wants and desires.

I cried earnestly to the Lord, that He would make me as He would have me to be.

1st of first month, 1819.—In the strength of grace I commence this year, with a determination not to rest till I am fully restored to the whole image (or wholly restored to the image) of God. I am now appointed to Plymouth Dock, and I feel satisfied this is of the Lord. On the 9th I was led to cry to God for such a sense of my unworthiness as I could bear, in order to be prepared to receive what was my privilege, and for all His will; and on 13th I had such a sense thereof as brought my soul into an agony, and almost to despair, till it was applied to my mind, this is in answer to prayer. I was then encouraged to hope I should soon obtain the full salvation. I cried, " I cannot live without it, though I was assured my soul was freed from sin; but this could not suffice. On the 20th I was much favoured in speaking in the meeting, of the great salvation free for the vilest sinner who will repent and believe. One female was so wrought upon, she continued to importune till the Lord spoke death to sin; and next morning she came to me praising the Lamb, who, by his blood, had cleansed her soul from sin; and through this day my peace flowed as a river. The charming name of Jesus has caused my heart to dance for joy. 31st.—I was opposed for asserting that all might be saved: praise the Lord. He assured me I had spoken the truth, and that makes me as bold

in my own soul, not being fully prepared for Heaven, which is the assurance that I shall be with the Lord for ever, because He is with me; for as soon as there was a doubt of some time losing a measure of what I now enjoyed, it would lay at the very root of my joy, which was my strength, and then I should become feeble, even as others. Now I felt so shut into God, or united to Him as one Spirit, that I had complete victory over the world, the flesh, and the devil. What I had been holding at a distance, and with a trembling hand, was now brought into my soul; being fully saved, or perfectly satisfied in God, I could desire nothing that I had not a measure of in possession. Now I am prepared to grow in the knowledge of God, as it is my privilege. This in me gives ability in will, and power to receive and do or suffer all the will of God concerning me.

O, how mortals stand amaz'd,
And say it can't be true;
Omnipotence, disgraced says,
Fools, I can all things do.

3d of third month.—Since I wrote last every day hath brought fresh tokens of God's unbounded love. In the world I have had tribulation, yet the Lord hath been my satisfying portion: He is around me as the hills about Jerusalem, and saves me from all anxious care and murmuring thoughts, amidst things of various kinds. My body is almost

worn down with labours and privations; yet I cannot complain of the cross, or wish my suffering less. On the 29th I left Plymouth Dock, being satisfied, that while there I did not shun to declare to them all, the counsel of God.

2d of fourth month.—For the last two days my soul hath been like an overflowing fountain. At the quarterly meeting for Kilkampton I was so filled with divine glory that I sunk down, and silence spoke! Next day I left, in company with J. T.; he asked me what were my thoughts of the soul's partaking glory here, alluding to the profession I had made. He said he had doubted of its being attainable, though he wished not to hurt my mind. Neither could he; for his words had quite another effect, and my experience was more confirmed. What a sure teacher is the grace of God!

And oh that the spirit of truth
  May be my protector and guide,
Until I reach Canaan's fair shore,
  And with Jesus for ever abide.
And then shall I boldly proclaim
  What he hath on me bestow'd:
No fear of poor short-sighted men,
  Who would limit the power of God.

In the evening I reached home, and was received with much tender affection. On the 9th I could not speak without difficulty, from shortness of breath.

How weak the prison where I dwell,
  Flesh is a tottering wall;
The breaches cheerfully foretell
  The house will shortly fall.
No more, my friends, shall I complain,
  Though all my heart-strings ache,
Welcome disease, and every pain
  That makes the cottage shake.
Hark! from on high, my Saviour calls,
  I come, my Lord, my love;
Devotion breaks the prison walls,
    And speeds my last remove.

13th.—I was much blessed in speaking of gospel liberty. In the evening, when waiting upon God, I was led to view death, which appeared truly pleasing. I was so transported with joy, that I was constrained to praise the Lord aloud. On the 22d I felt in my heart to renew my covenant, for Christ alone to live and die; and as a confirmation, I took my Bible and sealed with my own blood that scripture, (2 Cor. v. 8,) "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord."

25th.—I left home again. I have the assurance the Lord will never leave me, but

My body like His shall be made,
My eyes shall be strengthen'd to see,
When he comes in the luminous cloud,
What His glorious appearance shall be.

6th of 5th month.—I am sinking deeper into God, while I view the glory with which His temple

in me is adorned. O Lord! I will praise Thee, for great is thy goodness.

> Oh! may every action prove,
> My life and death, that God is love.

1st of sixth month.—Through the day I have been dissolved in love. I have often thought I was slothful and yielding thereto; but now, having a little increase of strength, I delight to use it. I am now very weak, and I rejoice at the prospect of saying farewell to all beneath; but I will wait with patience for my change.

13th.—My strength decreases fast, and I have many symptoms of an approaching consumption; and this affords me much joy.—16th. I got home with my little remaining strength, and I was again kindly received.

24th.—I am now twenty-two, and I do not expect to see twenty-three, but ere that to be singing the song of Moses and the Lamb.

5th of seventh month.—Since I wrote last, my body hath been reduced to a very weak state; but the inner man hath been strengthened day by day. My soul is humbled in reflecting on past experience. How gently I have been led and graciously preserved, not only from the open sin of the world, but from being led out of the path of duty by mistaken friends. How pleasing is the prospect of that day when all shall be brought to light.

7th.—I feel it my duty to make known more fully what the Lord hath done for my soul. I am distressed for preachers, for there are but few, comparatively, that are fully saved into God.

For the two last nights I have been nearly deprived of sleep, from the impression that I ought to write to the preachers at the coming conference*; but I have attempted to resist it, by thinking that it would not be received to profit from a poor feeble female, and that I should be thought selfish. Yet I could not resist it, without grieving the Holy Spirit: so I yielded to obey God, and leave all to Him; and while writing, my soul was so filled with glory, that, at times, forbade my pen to move, while tears of joy gave some vent. I prove, that "to obey is better than sacrifice."

11th.—This morning W. O'B. came to see me, expecting it would be the last time. In our conversation he said, (in a manner he was not accustomed to speak to me,) "Ann, do you believe there is any greater blessing to be attained to here than sanctification?" (meaning the being cleansed from all sin.) I answered, *I do;* and that moment my soul did so partake of the powers of the world to come, that I could desire no greater confirmation than the Lord gave me, that I had testified the

* This was the first conference the Bryanites had: it was held at Baddash by Launceston, Cornwall, in the 8th month, 1819.

truth. I sat at the Saviour's feet, and He spoke. W. O'B. then said, "I, some time since, was of the same opinion; but one day I conversed with J. T. on the subject, and we read John Wesley's thoughts on it, and we concluded it could not be." I said, "Did you and J. T. find out the Almighty to perfection?" adding, "I know I have a blessing far superior to the being only cleansed from all sin; this I call being sealed to the day of redemption, or wholly restored to the image of God, which all that enter heaven must receive here; and if it is our privilege to enjoy it one moment, why not all our remaining days?" I told him, I knew his soul was not thus saved, and begged he would expect it; and he answered, "Well, Ann, if it be attainable, pray that I may receive it." He left me with the same request.

3d of ninth month.—E. Trick called on me. We conversed on gospel liberty. She said, she had such a sense of her unworthiness, that she could scarcely ask for such enjoyment; but in a short time her agony of soul was so great, that she lay speechless for about half an hour: then she cried out in agony, (while tears ran from her eyes,) "And must I pine and die for want of living bread?" This she repeated twice; and in a few minutes was so filled with the Spirit, that for a long time she was confined to the place. Next day she spent mostly with me, still enjoying the fulness of God.

I despise all earthly things,
Offspring of the King of kings.
God I for my Father claim:
Jesus is my Saviour's name.
Heaven is my inheritance:
I shall soon remove from hence.
As the stars for ever shine,
God, and Christ, and all, are mine.

10th.—While waiting upon God, my soul hath been overflowed with a sense of His love towards me, a poor woman. About four years ago, I was forced from my father's house, and relations, except sister M. who was driven with me; but now it is (according to the promise) all restored, with an hundred fold. Oh! for a thousand tongues to praise the Lord.

21st.—Attended the quarterly meeting at Winslade. I was glad to see such earnestness, among the preachers and people. I cannot be silent when with preachers, I feel so much for them; and yet would fain hide it, least it should be thought selfish. This is the language of feigned humility, which will get the soul into bondage; but unfeigned, in holy confidence, says, "I am not ashamed of the gospel of Christ."

22d.—I am impressed that I should visit some of the quarterly meetings in Cornwall; but how I am to go, or for why, I know not: neither am I anxious. It is enough to know my heavenly Father's will; for He can never err, and I will never choose.

26th.—This morning left home, with increasing confidence. On the 27th attended quarterly meeting at Webworthy, and on the 28th I got to Launceston. When I came, my strength was exhausted and voice gone; yet this is my path of duty. Next morning, as I was walking in the garden, it was applied to my mind, "The Lord Jehovah is thy strength;" my confidence was much strengthened. I felt, I was to go to Michaelstow quarterly meeting; but I kept it to myself, seeing as yet, no way of conveyance; yet I could not doubt but the way would open, so I stood still to see the way of Providence, and soon was led to wonder at the goodness of God; for, quite unexpected, a horse was sent for W. O'B. with whom I rode, and we got to the quarterly meeting the next day. While W. —— was praying in the meeting, he was so filled with the spirit, that he was silent for awhile, and then he turned towards me and said, "Now I have the blessing you speak of." He said it was brought with power to him, respecting the beautiful garments which Aaron wore, that they were typical of the soul's adorning; and instantly he felt as though his soul was clothed, as well as filled, with glory. In the love-feast, he spoke of the whole circumstance, and said he was not ashamed to acknowledge, that a feeble female had been the means of bringing his soul into this liberty.

5th of tenth month.—Sister M., W. O'B., and I

went to Luxullian, and attended the quarterly meeting there.

8th.—I feel as though it is nearly time to return home; and I praise God with all my powers, that I came.

13th.—I got to my father's house. I feel perfectly satisfied, that I am returned in the Divine will. I feel my present work is writing: I can no longer be kept back on account of my small abilities.

1st of eleventh month.—Satan suggested, suppose I should again lose a measure of the fulness of joy, and have to complain, as many others; how I should disgrace my profession, and discourage others from seeking a full salvation. Praise the Lord, I was not ignorant of satan's devices, and could resist him, steadfast in the faith, being assured, that He in whom I trust, will save me to the end.

2d.—It is three years this day since my soul was emptied of sin: through faith I received the Saviour, and in the same I have been continued, and have proved Him able to save from sin every moment since; and I more taste of His sweetness as I grow up into Him.

11th of twelfth month.—Since I wrote the foregoing, I have had such a sense of the woes and miseries of mankind, that at times has been insupportable; and while reviewing God's boundless love to me, I was sunk in the dust before Him.

25th.—W. Reed told me he had received from

the Lord, that I should be again raised up and sent forth to preach the gospel.

1st of first month, 1820.—The last year was the best I ever spent, and I believe this shall exceed; and in order to it, I commence with a renewal of my vow, to be entirely and eternally the Lord's.

26th.—I admire and wonder at the goodness of God, in preserving me amidst the snares in which some have been taken in marrying; some with unbelievers, and others without being assured of the Lord's will therein, who soon find themselves in bondage, and shorn of their strength. Though it is an ordinance of God, and honourable in all who do it in His appointment; yet how few there are that in this have the certain knowledge of the Divine will, though they seek it in things of less moment; and when the cares of the married come on, having not that solid foundation, they are carried away with the stream.

1st of second month. My soul was so filled with God, that quite overcame my bodily frame. I received such a renewed assurance that I should praise God for ever, that, as I lay prostrate before Him, I cried, " I shall, I know I shall." Every word added to my joy, as my heart was enlarged.

10th.—I live wholly swallowed up in God. Last night I dreamed I was dying. Death in itself was awful; yet the pains of death were lost in transports

of joy. I believe this was more than a common dream.

15th of third month.—The Lord still deals with me as a father to the child in whom he delights: He corrects me in measure, and does not leave me altogether unpunished. Mercy and love are in all his dealings.

13th of fourth month.—I had a distressing pain, that at times deprived me of reason. Prayer was made to God for me, and the pain ceased suddenly.

2d of fifth month.—My body is weak; but my soul is strong in the Lord, being filled with joy, which is my strength. The fever is raging in this neighbourhood, and many are alarmed at the thoughts of death. My soul is kept in peace. Jesus reigns over all my affections.

I feel powerfully impressed respecting being restored, and to labour more; and in order to be prepared for all that is prepared for me, I afresh abandon my all to God, this hour, eleven o'clock, 14th of sixth month, 1820.—I am thine, O, Lord, entirely, and eternally. I claim nothing but Thy presence.

This is thy will, I know,
Thyself thou giv'st to me;
The witness I this moment have,
That I shall reign with thee.

24th.—Contrary to what I expected on my last

birth-day, I am still spared. Jesus hath done all things well, and he shall choose for me.

26th of seventh month.—What I feel from moment to moment is unspeakable: it is

> That solid peace,
> That heavenly rest.

This evening I received the assurance the Lord is about to restore me; and that I shall marry, in order to be prepared for all that is prepared for me. At this I staggered, and attempted to banish it all, because marrying was connected with it; but I found it impossible. O Lord, I am Thine; do with me as Thou wilt.

9th of ninth month.—A letter from C. Reed, gave a pleasing account of the good work in that part. While reading, I felt the word of the Lord like a fire in me. I know not what those feelings mean; for when I look at myself it seems impossible: yet I cannot suppress the deep sense I have, that I shall some time go the East.

15th.—All my powers are absorbed in God: while admiring his vast condescension to me, the the glory of the Lord surrounded and overshadowed me. I gave some vent to my feelings by a flood of tears. I wish every soul to be saved; yet I willingly would labour, if I had no fruit, if I knew the Lord's will was done. My dear mother feels it difficult to submit to my going to travel again,

lest it should occasion my death; but my cry is, "Hinder me not."

25th of first month, 1821.—My soul hath sweet communion with God. While writing to my dear friends, I felt increasing love to them; yet I can give them up, and gladly reckon all things loss, for Christ. I have so much to praise the Lord for, I have no time nor room to complain; but satan would have me to feign a complaint, lest I should be thought presumptuous and singular.

8th of third month.—In the meeting, such an awful sense of the divine presence was felt, that several, with me, could not for a long time leave the place. My whole frame was shaken by the power of God.

23d.—Since I wrote last, my body hath been much afflicted; yet not worthy to be compared to the joy that my soul possesseth.

7th of fourth of month.—Since I came home my body hath been much afflicted; yet, being upheld by Divine power, I could say in all things, the will of the Lord be done.

6th of fifth month.—I am not satisfied with having no more access to the people. If the bad cause is not in them, I cannot be in the appointment of the Lord; for I feel my heart is right with Him: and if not in his direct appointment, I shall only be a present sufferer; for I came not in my own will, but in obedience to the Elders. But how needful, in order to perfectly do, to perfectly know

the will of God: for whatever is not of faith is sin; and I cannot do that in faith, that I am not assured meets the Divine approbation. 11th.—At Tammerton, one woman sunk down in the meeting, under the Lord's mighty power. My soul doth magnify the Lord. He is to me a place of broad rivers.

The hungry and thirsty thou hast pronounc'd blest,
In what I've attained my soul cannot rest.
An ocean I see, without bottom or shore;
Oh, feed me, I'm hungry; enrich me, I'm poor.

26th.—I was much encouraged in reading the life of Wm. Bramwell*. To make known the great salvation, he saith, "To be cleansed from sin is great indeed; but to receive the inward glory in its full influence, this is salvation."

Oh that all, with me, would seek
This glory in the soul;
Find this heaven on earth begun,
Through giving up their all.
Then none would venture to affirm,
Impossible is this;
Or censure such as do declare
They do enjoy this bliss.

15th of sixth month.—In the meeting there was a general shaking. One young woman, who had been much opposed to such meetings, roared aloud for the disquietude of her soul; and she did

* W. B. was a Methodist preacher.

not cease till she was comforted. The Lord will work, and who dare say, What doest Thou?

24th.—I am this day twenty-four, and never more resolved to pursue the good old way than now.

> Another year of time is gone,
> My twenty-fifth I'm enter'd on,
> Resolv'd, through grace, to live for heav'n;
> My all to God, through Christ, is given.

7th of eighth month.—I was impressed I should go to C. and I proved it was of the Lord. While with some friends, praying, a weight of glory rested on us, that we remained awhile motionless. A. P. said, "Lord, keep us in this frame till our lives end." I thought, if it be so, the dead may bury the dead, for we cannot.

11th of eighth month.—I am very ill, unable to be carried home. A note came to me from conference, signifying I am appointed to Plymouth Dock circuit next year; but I feel it is not of the Lord, and he hath graciously prevented my going. Praise the Lord, O my soul, I have trusted in Him, and am not confounded. On the 15th I was something better, and was removed to my father's and was kindly received, though now a poor cripple.

16th of ninth month.—My enjoyment is what tongue cannot express: a union with Father, Son, and Holy Ghost. I sometimes feel even a desire to be wholly excluded from them, and that,

which is ungodly; that I might praise God as I would, and speak of things which all now cannot bear.

23d of eleventh month —My soul increaseth in love to God and man; yet I do not feel always that liberty in public that I desire. I see and feel the need of more simplicity among us all.

28th.—Last evening, in the meeting, I was much grieved on account of the barrenness among the people. I feel as if there is too much preaching in S——r for real profit; and I believe it would be better sometimes to deviate from the old, or regular way of holding meetings: yet I feel reluctant in opposing the practice of those, who are more wise and holy than myself.

21st of twelfth month.—I wish for greater liberty in all my duties; and in order to it, I renew my covenant with the Lord, to be His entirely, and eternally. The bondage I sometimes feel in public labour is a mystery to me which I cannot fathom, as my soul is swallowed up in God; yet I feel inwardly oppressed.

9th of first month, 1822.—In the meeting, I spoke out plainly of the full salvation my soul enjoyeth. I believe I have not so fully made known this liberty as I should.

13th.—I visited some persons who were in a fever. It appeared as though none care their bodies or souls to save.

1st of third month.—I was much blessed while

reading the life of M. de Renty *. I feel determined to be more plain and faithful with all.

23d.—My joy hath been unspeakable, and full of glory.

30th.—At the meeting, W. R. urged me to speak to the congregation; but I was satisfied I had no message from the Lord to deliver, so I could not profit the people; and the Lord gave me the assurance of His approbation.

5th of fifth month.—With my sling and stone I am resolved to go forward, knowing it is woe unto me if I preach not the gospel.

14th.—I am graciously preserved in perfect peace, in the midst of wars and contentions about water-baptism. Some time ago, a class-leader dreamed that it was right to be immersed in water for baptism; accordingly he had it done, and began to preach it, as necessary for salvation to all believers; and many followed him, both in being immersed, and preaching, "He that believeth and is baptized shall be saved." This they affirmed to be water-baptism; and some ventured to affirm that none can be saved without being thus baptized. Last evening, while speaking among them, I saw more clearly than before, that this is the work of the devil. I have never before been called upon to enter on the subject of baptism, so have no ar-

* A French nobleman, born 1611, at Beny, Lower Normandy. He was a Roman Catholic.

guments: neither do I seem to want them; for as soon as I simply say, "It is not a command of Christ," it is directly confirmed from heaven in my own soul; so that, if they will receive the voice of the Lord, they must feel that what is said is true. How few will submit to be taught directly of God; and therefore Scripture is wrested to their own destruction, and so much unprofitable contentions arise.

The Holy Ghost is come to baptize really. My soul is the happy partaker thereof, and I want no type or shadow of it. This evening, while conversing with some on the subject, I did, with all possible confidence, testify, "The Lord assures me it is not his command." One said, he believed I was very happy; but I did not see baptism in the right light.

3d of 6th month.—I called on M. Adams, who is verging on eternity. It was truly good to be with her. Before I left, she took hold of my hand, and said, "And you and I shall surely stand with Him on Zion's hill. Oh! what a joyful meeting there." At this prospect her soul was so filled with joy, that she could proceed no further; and thus we parted, both swallowed up in God.

24th.—This is my birth-day; and, as usual, I renewed my covenant with the Lord. This evening, I had blessed liberty among the Baptists. It seems as touching their life to stop contending for water baptism. Next day I had good liberty in

speaking on the believer's privilege. After meeting, I went with a farmer's wife. When the husband came home, he soon commenced conversation. He said he had prayed, and he thought he should pray again, that the Lord would make him a preacher; and then he would preach water-baptism. While thus speaking, the glory of God so shined forth within me, that the whole frame trembled. There is something peculiar connected with these feelings about baptism, that I cannot account for: it is something truly precious. What I know not now, I shall know hereafter.

3d of seventh month.—I heard, some have said I must be actuated by a wrong spirit, to profess to be happy, and yet to deny the Scriptures. At this, my full cup of joy ran over. Precious souls! did they but sink fully into God, they would find something more substantial to contend for than water, or any other element.

10th.—As I was about to leave Holwell, B. R. was taken in a fit. It did then (as it had before done) excite an inquiry from whence this came. We continued in prayer four hours; and then I received the assurance, that all was well; (yet not the assurance that the fits would cease.) At this my soul was filled with joy. All prayer was turned to praise.

25th of 8th month.—I enjoy peace and joy unspeakable. On the 28th I was sent for to visit B. R. who was expected to be near death. I then felt a

renewal of the evidence I had before, that all was well; so I went on my way rejoicing. When I came, I found the family in doubts about his safety; yet all they could say, did not shake me, in what I had received of the Lord.—On the 1st of ninth month I visited Holwell again, and found B. R. in such ecstasies of joy, that he loudly praised the Lord; but I did not need that outward evidence to satisfy me, though, I suppose, for the family, it was needful.

5th.—I bid farewell to all home, and on the 7th I arrived in Luxullian circuit.

3d of tenth month.—Among professors is my chief work, though some think little of this; but to me, it appears great indeed. O Lord! prepare me, by making me as holy as I can possibly be; and what thou commandest I will gladly do.—On the 21st, while speaking to the people, I did not feel that satisfaction I desired: perhaps there was too much formality with it altogether.

16th of twelfth month.—I enjoy a constant peace. Every duty is so delightful, and I see my privilege so great, to lay up treasure in heaven, that the days seem too short; and when I awake, my first employ is to praise the Lord, for precious time to do and suffer his will. If every soul did thus live, there would be no complaining in our streets.—25th. While speaking, I felt pain, from a persuasion I was not in my place; not being satisfied I was therein sent of the Lord directly.

31st—

Another year of precious time is gone,
In which my Saviour hath His goodness shown,
Even far above what I could e'er have thought.
Oh, what for all hath the Redeemer wrought!
I long to know how great salvation free,
And to this end my all I give to Thee.
Do as Thou wilt with body, spirit, soul:
My time, my talents, yea, Thou hast the whole.

1st of first month, 1823.

In strength of grace, I mean to live this year
More to the Lord than I have done before;
Redeem the time, and without ceasing pray,
In all things choose the most excellent way.
In confidence I a new year commence,
Being assur'd I have a strong defence.
Surrounded and upheld by Power Divine,
I mean to let my light to others shine.
Oh! let Thy power through a worm be shown,
More fully than hath ever yet been known;
And unto Thee, shall all the praise be given,
While here I breathe, and after death in heaven.

19th.—I visited a poor sinner, in distress for his sins and seeking for pardon, this morning. He professed he felt the anger of the Lord was taken away.

O, Saviour! how vastly Thy mercies abound!
A poor drunken sinner hath liberty found.

2d of second month.—W. O'B. came to Luxullian. I felt much about London, but feared to

make it known, lest it should be thought sparks of my own kindling; but I know it was the voice of the Lord.

I nothing desire but Thee,
Thy Spirit alone be my guide.

10th.—Yesterday the Lord so revealed Himself to me, as my body could scarcely bear.

Little can finite creature know
Of an infinite God;
And why should mortals wonder so,
When such effects are show'd.

W. O'B. prayed the Lord to send a flood of grace, and sweep iniquity away, even as Noah's flood took away the inhabitants of the earth. My heart was much enlarged.

7th of third month.—

Oh! may I ever keep this way,
The still, small voice always obey,
And not the voice of man.

This evening I had a renewal of my call to go to London.

2d of fourth month.—I left Luxullian for Neot circuit. I reached Liskard, where I met sister Mary and Grace Barrett, which brings to mind a dream I had, of being on my way toward London; and several circumstances in my dream were just as

they now are. Thus far I am come; and I believe all the way will be opened for me, if obedient.

28th.—This morning I was informed I am appointed for Exeter. I am perfectly resigned to go, though with a full persuasion that it is not the Lord's appointment for me long. I was much blessed in taking leave of the people in this circuit; being clear I am pure of their blood, not knowingly having omitted my duty while with them.

3d of fifth month.—I travelled from Plymouth to Exeter. As I rode on, a gloomy prospect was presented to me. I was going far from my friends to a strange city, and having but little money with me; but suddenly it was spoken to my heart, "The Lord will provide." I felt as though I was more independent than the king upon the throne, for all the world was not his; but it was His in whom I trust, and mine so far as I needed. I did not so much before feel the blessed effect of trusting the the Lord; for when I was near home, part of my trust for the body was there. In the evening I arrived at the lodgings prepared for me, where I had things comfortable.

The Lord doth provide—Him in all things I see—
And will not forsake: that's a plenty for me.

22d.—W. O'B. informed me I am soon to go to London. Praise the Lord, O my soul! and forget not his tender care.—On the 26th I wanted some things to prepare for my journey, but my

money was nearly gone; and as the Lord had promised to provide, I looked to Him. A person with whom I was but little acquainted, and knew nothing of my circumstances, put a note into my hand, with one pound in it, requesting I would receive it in the name of the Lord; which I did, knowing it was from Him, for none else knew my wants.

31st.—Yesterday, about two, I left Exeter; and to-day, about twelve, I arrived in London, where I feel at home, and am assured, this is the place where I shall see and feel much of the goodness of God.

9th of 6th month.—Yesterday I attended the the love-feast at T. W.; and toward the end, the Holy Ghost was poured out abundantly. This afternoon H. Freeman called on me, and spoke of his feelings about going to Ireland; to which I fain would have given no heed, from what I had heard of him, (for I had seen him but twice before I came here.) I had previously soured my mind against his proceedings, lest I should be snared by his practice, which was judged by some to be the fruit of self-will. But this could not stand before the force of truth; for before I was aware, the mighty power took hold on me, and with a conviction that it was my duty to go to Ireland with H.F. I thought I would have run from it, but there was no place I could go from the presence of the Lord. The transporting joy my soul received with the call, seemed enough to conquer all, but

my prejudice against Ireland; and being married, seemed to defy all: so that I would choose any thing but it. Yet I was determined to be resigned to the will of God.

16th.—Yesterday in the evening, at Zion, while we waited upon the Lord, I was overshadowed with His presence. This evening I had a blessed time, in speaking to the people in the street.

24th.—I am now twenty-six, and never before felt so thankful for my being. My way is more and more pleasant, as I come off from trusting on the creature, and hang more dependent upon God. New scenes seem to open before me, yet they are things too deep now to fathom; but I leave all to God, and to Him I again abandon my little all, that He may fully prepare me for His will.

27th.—I had some conversation with H. F. on the believer's privilege. My soul was dissolved in love, which is generally the case when I speak of the inward glory.

12th of seventh month.—Last evening H. F. was sent to Horsemonger-gaol, for holding a meeting in the street. To-day I visited him. I am satisfied that it will be a peculiar blessing; and his being bailed out, will be out of the order of God *.

* Some persuaded me to get bail, but I could not consent; so I lay in prison fourteen days, and was cleared by proclamation.

20th.—The Lord is near in all I call upon Him for. He is bringing me into greater liberty. I now see for why I have so often groaned in bondage. It hath been through living too much without, and not hanging wholly dependent on the power of grace within. I have often looked to man, and rules of man, to be my guide in part, instead of taking the spirit of truth for my constant and sufficient guide; and have found it hard work, while attempting to join the iron and clay, *i. e.* the truth in the heart, and the forms of man without.

26th.—I asked the Lord to give me a fresh token, if He had called me to go abroad. I had no sooner asked, than the glory of God was so revealed, that I fell off the chair, as though I must expire, at what the Lord showed me.

2d of 8th month.—While recounting the many mercies of God, I sink in astonishment before Him, and would fain hide myself in the dust. The more I see of God, the more I loathe myself, a poor, feeble worm.

This day G. L. came from conference, and told me I am appointed in London for the next year. At this I feel satisfied, knowing, as yet, this is my place; though I believe I shall not finish my work here, for when I look towards Ireland, such a brightness shines on the way, if I obey, which is the bent of my soul to do.

I have suffered much in body. I believe I have

not been careful enough of health, or, as I might. May I be more discreet and wise.

> I want to live, that all around may see
> In me a transcript of the Deity.

12th.—I went with W. S. to Sarah Willis's; her husband being an Irishman endears them more to me. As I entered her room I felt, "Lo, God is here." At dinner a conversation took place about the state of the Irish. I now seemed so shut up, that I must in some measure let my feelings be known, as I could not prudently leave the room; and to wholly conceal it I found impossible. While speaking, I could not deny what the Lord was showing me: it was as giving vent to a vessel ready to burst. I have kept it to myself as long as I could.

24th.—Early this morning I began to declare the deeds of the Lord among the people: the unction of the Holy One rested on me. I prove these weapons mighty to pull down strong holds, when the wisdom of the creature in sermonizing is but as sounding brass.

26th.—I live as in the paradise of God; so captivated by Christ, that all is regulated to effect the end of my being. This evening, in the congregation, I could not confine myself to any form of man, as that would oppose the power within; so I leaped over the wall of supposed prudence, and we were as if overshadowed with a cloud of glory.

Oh, how I long to tell my fellow-labourers, something of my feelings about going abroad; but something being connected with it, prevents it. I am persuaded I am not to go alone, yet I would fain resist the impression. I often request the Lord to take this from me, if I can possibly answer all His will without it.

11th.—I dwell as in a land flowing with milk and honey: my every want is each moment supplied. Of late I have been asking for an uncommon sense of my duty, and this morning it was granted. The burden of the state of professors was so laid upon me, that it drunk up my spirits and took away my bodily strength. Now, I know my heavenly Father will not deny me any good thing. Oh, could I praise Him more.

15th.—This morning, I attended the marriage of James Thorne and Catherine Reed. Had all professors I have known to take this step, acted as prudently therein, I should not have so lightly thought of what is an ordinance of God, as I have. I am more persuaded of the propriety of its not being good, (in general) for man to be alone: yet it is evident there are but few, that permit the Lord to guide them and choose for them, and therefore much misery results from their marriage. I believe there are none that can take this important step without loss, but those who are living wholly to and for God; and with them, it is the reverse. As they, receive each other only from and for

the Lord, their power of doing good is increased, and consequently their joy: they have more to dedicate to God. O Lord, dispose of me as thou wilt, and I will choose nothing but what will again lead to Thee; and with this promise, in the strength of grace, I renew my covenant to be thine for ever.

3d of tenth month.—I visited a woman in Bishopsgate-street, who was apparently near death; and I found her without a knowledge of God. I was directly drawn to speak of the fall of man, and of salvation by Christ, and the way to attain to it. As I had thus spoken, the parson came in, who had been also sent for. He first enquired what place of worship she attended; being answered, the church, he asked if she had attended the sacraments. I was then moved with indignation against such daubings, which constrained me, as it was on life and death, without delay to break silence, and interrupt the conversation, saying, "What she wants is the Holy Spirit, to bear witness with her spirit, that she is a child of God." He then turned to me, and began to apologize for introducing shadows; and readily consented to all I said with respect to real Christianity, which is not composed of shadows, in whole, or in part. We then kneeled down, and he read over many prayers; and when he ended, I was led to call upon the Lord mightily. The parson seemed a yielding, teachable man. He walked some distance with

me, and I was glad of the opportunity of speaking to him of the way of the Lord.

18th.—At our band-meeting, we were melted into tears of transporting joy.

24th.—I went to Croydon, and had a meeting. Next day went to Woolwich, and was kindly received by R. Millar.

26th.—I had two meetings at Woolwich, in a large room we have taken: it was crowded to excess, and the power of God was felt among us. 28th.—I returned to London.

2d of eleventh month.—Seven years ago this day, I reckoned myself dead indeed to sin, and have done so every moment since. And I now am truly alive to God, through Jesus Christ; and this I often declare to the great congregation, and were I to cease, the stones ought to cry out against me.

3d.—By request, I visited the old Doctor Hamilton, Methodist preacher. Found in him, (what is too rarely found among professors of religion) a freedom from bigotry. With tears the old man said, "My dear, I am not opposed to females preaching; for if it is right for them to sit in a room, and talk to two or three, and be made a blessing; how much better to be made a blessing to two or three hundred." He is eighty-three years of age.

3d.—I found the dear people at Woolwich, still very loving, and I hope, some are athirst for righteousness.

Jehovah hath our feeble efforts own'd,
A blooming work of grace is here begun.
Oh, may we all obey, and faithful stand,
And not give place to fear of feeble man.

10th.—While I spoke to the people, under an awful sense of the Divine presence, they seemed to drink in the words, as parched land the refreshing rain.

23d.—I live in a constant sinking into God, as my soul is prepared to bear. To-day I have been much favoured in public, being filled, surrounded, and overshadowed, with such an awful sense of the Divine Majesty, that sunk me in the depth of nothingness before Him.

24th.—In the public meeting we were so blessed, my soul was filled, even beyond what I could bear; so that I cried, "What shall I do? Where shall I go?"

8th of twelfth month.—I attended with some females (Methodists) at a band-meeting, and a precious meeting we had. I felt much for some females, whom the Lord hath given gifts to for the good of others, but are by man's laws kept from using them. May those who are the occasion of it repent before it is too late. How will they meet them at the last day?

22d.—I took up my pen, with an ardent desire to describe my soul's enjoyment; but finding it impossible to describe the thousandth part, I am ready almost to be wholly silent. Even every day

I have fresh discoveries of the Christians' privilege. I have power directly to embrace all I see attainable; and feel no power in me to choose or to refuse any thing, but in the will of God. He is granting me the desire of my heart. O help me, Lord, to praise thee more.

I feel powerfully impressed, that it is my duty to give up taking salary, or wages for preaching, as is now the custom. Freely I have received the gospel, and ought I not freely to give? As I yield to the impression, I sink into God; and my every want is supplied now, with a promise, if I obey, I shall never want any good thing. And I cannot question the veracity of this promise: so I feel bound by the strongest ties. But satan suggests, "Thou hadst better keep this to thyself, lest thou shouldst not be able to hold out in this narrow path." I resisted the enemy, saying, "I will trust the Lord as long as He gives me power to trust, and He will not require it longer." I came off rejoicing, that I was thus called upon to see the glory of God.

24th.—I am impressed I ought to write more, to make known the loving-kindness of the Lord. Though my gift be but small, yet I cannot be shaken by what man may think. I believe that God will be glorified, and this is my aim and end.

At our band-meeting I was lost in transporting joy. I could say nothing to make it known; only I was swallowed up in glory. The prosperity of

Zion is so directly connected with my best interests, that I cannot but delight to do good.

29th.—I attended the quarterly meeting, where I had an opportunity to prove my obedience in not taking a salary. Making the sacrifice did not produce the great satisfaction; but obeying the voice of the Lord did.

1st of the first month, 1824.—While calling to remembrance the promise made at the beginning of the last year, I feel much satisfaction, being assured I have lived to God, and let my light shine, as I never did one year before. The last was the happiest year I ever spent; but I believe this will be more so. Things that have long appeared at a distance, will, I believe, in this year, be brought near; and things that have been hid in mystery, will be explained.

11th.—This morning, waiting upon the Lord in private, I was led to admire, and praise, for the great salvation wrought, in being so fully saved from anxious care. It was formerly an easy besetment, being naturally careful; and being taught by my dear mother, by precept and example, the necessity of prudent foresight: this would often lead me to anxious care, when not guided by unerring wisdom, to know how far to go, and when to stop. Now, I am kept by the power of God, to live this moment, and to leave the next, with all its concerns, to the Lord. Just then I was told, that my clothes, sent to the mangle, were stolen: a per-

son had gone in my name, and obtained them, and carried them off. At this I rejoiced: not on the account of their being stolen, but that I had such opportunity to prove the grace of God in me to trust the Lord; my things being lost, and not having money to replace them.

16th.—My work seems to be among professors chiefly, and preachers in particular.

18th.—While speaking of the blessedness of purity of heart, such a weight of glory rested on me, that I was silenced in the place; and the people seemed bound by the power of God, and bowed before Him.

This morning I conversed with H. F. My soul no longer travails for his, as in time past; and others are getting into greater liberty.

I arrived at Woolwich, and was informed that several persons had been convinced, since I was here last. According to my expectations, the Lord is working mightily here.

25th.—The meetings were thronged, and the power of the Lord was mighty among us. I cannot confine myself to any stated form in speaking, for sometimes this leads me from God and the people. 27th.—I returned to London.

1st of second month.—Last evening, at our band-meeting, we were much drawn to speak of worship, and what we felt to be most consistent with the power within; and we both fully agreed in our testimony, that being guided by the Spirit of God, is the only

safe way, let others do or say as they will. While thus admiring gospel liberty, we were both much blessed. O the condescension of the Lord, in giving me such a companion as dear P. B.

> "This is the way I long have sought,
> And mourn'd because I found it not."

3d.—I received account from Woolwich, that many souls had been brought to the Lord, this week. O praise the Lord, my soul.

What I have seen at a distance, now begins to open. I can tenderly sympathize with such as must (if they follow the truth) have a heavier cross than I, (being hardly worth notice.) Yet I feel holy indignation against such a mean spirit, that will compromise rather than oppose the great consequence of man. I believe I shall yet be more vile in the view of man.

13th.—We had a love-feast at Woolwich. I have often groaned, under a burden resulting from sparks of man's kindling. I believe, if we lived so near to God as it is our privilege, that spirit would be bound down, in our meetings. I believe that satan had but little power to mimick the work of God in this meeting.

17th.—This morning, on my knees, I was drawn to ask the Lord, then, to decide fully, in my mind, whether H. F. is to be a companion for me through the wilderness, or no; that, if it was to be so, He would give me the full assurance, that would

not admit of the shadow of a doubt; and if not, that every thought of the kind, might be wholly taken from me. I had that manifestation from Him, that I acknowledged, " Lord, it is enough. I ask no greater assurance of thy will in this. Into thy hand I afresh commit the whole." In the forenoon H. F. called, and told me he had a peculiar manifestation from the Lord this morning.

23d.—I came to Woolwich, and had some conversation with R. Millar, on what is the more excellent way. In the evening I attended meeting, and was overshadowed with the Divine presence. It would have been truly pleasing to me to have sat in silence, having such a view of God. But I yielded to speak, to avoid giving offence. O that the people did more feed on the hidden manna.

22d.—I felt bound in spirit among the people. I fear there is too much trust to mortal, and means; but in the evening the word had free course.

24th.—I left Woolwich for London, to attend the preachers' meeting. In the public meeting, many, with myself, were overshadowed and filled, with the spirit; and as this glory increaseth in my soul, so doth my call to visit a strange land.

25th.—I had much conversation with a preacher, who pleaded much for darkness and inward bondage, &c. to be consistent with the believer's privilege; and endeavoured to persuade me I was in danger, in expecting too much, as he considered. But I have been taught from God, what I enjoy and testify.

O, how many go about to preach down the gospel, while pretending to preach it. I told him plainly, that he was not come to the perfect rest and inheritance of the saints, here.

28th.—I had but little sleep all night, being so deeply impressed with a sense of my duty to leave England, as is almost insupportable. To-day H. F. spoke to me on the subject of going abroad, and of marrying: this circumstance I had looked forward to with holy trembling, knowing it would take place; but I knew not how I could bear it. He asked if I believed I was called to go abroad. It was some time before I could answer; and dared not answer in the negative, being sure of the Lord's will therein. And though in my own will and wisdom I should refuse to marry; yet I am bound by the strongest ties to submit to Divine wisdom, that cannot err.

11th of third month.—I am perfectly free from all but the will of God. I love every creature with increasing tenderness. My heart melts at human woe. Every duty becomes more delightful. I fear nothing but God, with a childlike fear.

16th of the third month.—Before now, I have thought there must be a degree of bondage attached to taking any step towards marrying; but I prove it as far the reverse, as light from darkness. The glorious liberty I now enjoy, is superior to what I supposed attainable on earth; though I have for years believed that it is the Christian's privilege, to be clear in knowing the will of God, in

taking this important step. But I have generally seen too much leaning to outward things, and following the unbridled affections; instead of standing still, to hear the infallible guide, or true teacher, sent forth from God, and let their judgment be rectified by truth, before they let the affections run. This evening I was led to reflect on, " Husbands, love your wives." Eph. v. 25. I saw, as I had not before, the cause of that ordinance of marriage being in the eyes of many, contemptible; and so much contention about it to little purpose, towards removing the bad cause, which is sin. And very few have been fully saved from sin first; and then there is a seeking in the creature, what is only in the Creator, a " *soul-satisfying portion.*" It is impossible for the husband to love the wife as Christ loved the church, before he is restored to the whole image of Christ: though there may be a will thus to do, there is not a power; and as far as the heart is destitute of pure love, there is room for undue attachment, which is a source of misery. Neither is it possible for the wife to submit to the husband, as the Christian to the Lord, unless she hath the mind of Christ; and for the want of this salvation, people are led to extremes. Such as are partially saved, are kept in bondage, through fear of giving the creature too much of their affections, not being properly regulated, by centering in God; while others, not being conscious of the danger, let loose the reins of their affections unduly after the crea-

ture, and thereby prevent their receiving the Lord; and their reply is, to the messenger of the Lord, "I am married, and cannot come."

But when the souls are first shut into God, and they receive each other as the direct gift of God, there is no danger of loving too much, as it only flows from a pure fountain; and it increaseth, as doth their love to, and with an increase of, God.

Christ so loved the church, that he died for her, and is ever mindful of her. His eyes are over her, from the beginning of the year, to the end of the year. The church cannot be right when not mindful of Christ, and refuseth to obey Him. And hearts filled with pure love, can enable husbands and wives to obey the injunction of the apostle; but few there be that do it, which is a general source of misery.

19th.—E. R., P. B., and myself, had a refreshing season. While waiting upon the Lord together, we were filled with the Spirit, bowed before him, and adored. All glory to God that I ever was born. In the evening I went to Woolwich, where I had an interview with Marianne Harrington*, for the first time.

* M. H. a young woman who was connected with the Methodists. From this time she generally accompanied her, during her stay about London. She accompanied my wife to her father's, in Devonshire, and also went with us to Ireland; and in first month, 1825, M. H. was married to a son of a clergyman in Ireland.—H. F.

21st.—All glory to God, for the victory He hath given me over every creature. Into whatsoever house I enter, as soon as I feel liberty, I leave, though ever so much solicited to stay. I break through all, and leave a lesson on the necessity of redeeming time. I went to the house of a professor, where I had been invited. Just after I came, the master began to speak evil of their preachers. My heart being filled with love, it was more than I could bear. I said, with a heart melting with pity, "Oh, cease to speak evil, or I must leave the room;" and tears, gave some vent to my feelings. In the evening, I visited W. P. and wife. Soon after I entered the room, I felt as in the midst of darkness. I said, "I do not mean to stop here long." They asked, "Why?" I said, "I am burdened, and there must be a cause;" and said to W. "Is it not in thee?" At first he denied, and said he was getting on well. But this could not satisfy me: I still urged the enquiry. He at last, acknowledged he was a criminal at the bar. Then I lost my burden, and left the place with the answer of a good conscience

31st.—I called at Curtain Road, and found J. Thorne, and H. Freeman, discoursing about what are called sacraments. I thought, at first, I would not show my opinion, lest J. T. should think I was biassed by H. F.; but after sitting awhile, the fire so kindled, that I was constrained to speak, and every word, seemed as so many steps nearer to God.

All J. T. said, to try to prove them gospel ordinances, only tended, to confirm the reverse; for I had the witness of God. Now, what was a mystery to me when in Shebbear circuit, begins to be explained. But I was much prejudiced in favour of bread and wine, till a few weeks ago. One evening, talking with R. Millar, of the principles of Friends, he highly disapproved of their leaving the sacrament. At this I felt moved to oppose; yet knew not for why; prejudice had drawn such a veil before the truth. I then said, " I believe it might be laid aside, consistent with the Divine will;" and as I spoke thus, the veil was fully rent, and the shadows fled. I saw it to be inconsistent with this dispensation, of grace and truth; and I had the assurance, I spoke in truth, that is beyond the power of men to shake; and this makes me as bold as a lion, even though all men oppose.

How I pity those great men who dispute about the meaning of the Scriptures, without expecting the confirmation and witness of the spirit of truth in themselves. But if all would attend to the voice of the Lord in themselves, all contentions, but for the faith of Christ, would cease: for grace and truth teach perfectly, and uniformly, and lead out of wrong notions.

5th of 4th month.—I was visited by two females of the Methodists, who travel and hold meetings, and preach from time to time. We were blessed together. While speaking of my feeling, it seemed

as if a flood of grace was poured forth. I was sunk in silence a long time.

8th.—My body is so weak, I seem unfit for every thing but to bid the cross welcome; and even this I prove a pleasant employ. I have complete victory over all, through perfect resignation.

9th.—I dined with some gay professors, and had full employ, to oppose the works of the devil. I find, to keep my spirit pure, I must proclaim open war, in almost every place I go.

14th.—After giving my all up afresh to Divine protection, and waiting on the Lord for a renewal of strength, I set off for Woolwich, where I met the dear friends, rejoicing in the Spirit. Here, for the first time, I read some account of the life of George Fox. I had often desired to read it; but till now, I was prevented, I suppose, by the Lord, that I might be taught gospel simplicity, more directly from Him, and not from man.

As face answereth to face, so doth the witness in me, with the testimony of G. Fox. Sometimes, I had to be silent while the glory passed by. Oh, that every thing that hath a being, would praise the Lord!

18th.—I was very weak in body, but strong in the Lord. In the morning meeting, I spoke of, "Why seek ye the living among the dead?" Oh! what a sight I had of satan's strong holds, in many things that are called and thought to be parts of real religion.

20th.—I returned to London, and called on P. B. As I entered the room, such a fulness of the Spirit rested on me, I could scarcely stand. I found she had, in my absence, been reasoning with the enemy of truth. O, how few are bold advocates for truth! though some will hold the whole truth, in profession, where and when it is not opposed; but when they must become fools for the truth's sake, they compromise with error. But this way is far too mean for me. My soul disdains it, though earth and hell oppose it. This, by grace, I prove.

About ten, A. M. we had our band-meeting. I love for my deeds to be brought to the light, that all may see that they are wrought in God. After we had sat awhile, I said, "Now, my dear P———, tell me all thou hast felt or feared about me. I am willing to receive any instruction, from God or man." To which she answered, "I am not convinced, that what I felt is from the Lord." And I believe, she was soon convinced it was not; for the power of the Lord so came upon me, that laid me on the floor, for a long time; and there, what did I see of the world?—that it would not be saved, till preachers had more of the seasoning power in themselves. I wanted a voice like thunder, to proclaim, in the ears of teachers, against the many abominations. O, when will priestcraft come to an end?

25th.—I perceived some who were running before, instead of following, the Spirit. I exhorted

them to wait on the Lord and renew their strength.

27th.—I arrived at Brighton, 5 P. M. Had a large meeting. I believe there will be a good work here.

28th I spent mostly in private, and in the evening I went on the hill, which commands most of the town; and I suppose, a thousand persons gathered round me, to whom I proclaimed the gospel; and I had victory over all, through Divine Power. Next day I preached again in the street; and afterward in a school-room, to a large congregation. The people wonder, as though I preached a new gospel. The opinion of partial salvation (plenty in this town) hath lost ground, in each meeting I have had since I came here. May it speedily fall to the ground! Amen.

30th.—I was solicited to preach, but I had no message from the Lord. I find it will not do for me to do a thing now, because the thing was right yesterday; but now to know what is my duty. I have long been in the prison of the systematical manner of serving the Lord.

1st of fifth month.—I preached to a vast congregation in King-street. Some appeared to wonder, and some wept, and, I hope, felt the power of conviction in their hearts. We are often reproached for going among other communities; but, if it is for nothing else, I am convinced it is our duty, to open the way for those females, whom selfish men

keep in bondage, saying, "I suffer not a woman to teach."

3d.—We had a meeting out of doors, and had a precious season; and also in the room after. And the day following I spoke to the people in the street again, and was graciously assisted in proclaiming the liberty of the gospel.

7th.—I visited a school, and spoke to the children. Some wept while I spoke to them.

11th.—My body is feeble, but the prospect of that bringing glory to God, is precious. I know it must be the best thing for me. In the meeting I had a view of the workings of satan, in bringing to those who are seeking salvation, many things to stumble them in unbelief, to hinder them from seeing and coming, through faith in Christ alone.

13th.—H. F. came from London. Next day, several professed to receive a knowledge of pardon of sin.

15th.—I returned to London, and, though ill in body, I went to Woolwich, enjoying the satisfaction which no stranger can meddle with.

16th.—At Woolwich I had the promise and assurance of sufficient power to use the plain language, if I obeyed; for I saw, for myself, I could not be in all truth without it, though trifling as it may appear to others, even scarce worth notice. I know the power of truth within is sufficient to guide into all truth outwardly; but conforming to people in what they call little things,

hath long kept me in some bondage. Though, trifling as it may appear to say *thee* to a single person, there is such a cross attached to it, as that many refuse to take up, because thereof. In the evening had a blessed time, in speaking of gospel liberty.

19th.—Now I see why I had that encouragement and promise on last first-day. It is not a little thing to have the hand against every man's, and every man's hand against us; but in the cause of truth how precious! and the whole truth I am determined to seek, though it lead me from all known creatures, and at last to the flames. This suffering would be but for a moment, and bring me among the glorious army of martyrs, where my soul hath longed to be prepared to be; and shall I not take the way to it joyfully? Yes! in the strength of grace, I will.

21st.—Being with some professors, I had to declare against conformity to the world, in apparel, manners, and conversation. This evening, William O'Bryan and J. Thorne came to Woolwich.

22d.—I returned to London. On the way I had much conversation with W———. It seems, we must soon do violence to conscience, and submit to what we know is out of truth, or leave the connexion. To leave a people I love above all people I know, for their works' sake, I could not choose; but if God choose it for me, I joyfully submit, and feel there is no alternative. If I cannot be per-

mitted to live in full gospel liberty with them, I must leave; for the will of God is dearer to me than all things beside. And if men now turn away from hearing the voice of God, they will know it hereafter.

24th.—My body is still weak, yet I praise the Lord for it; and also that I am accused of being fallen from grace, become very selfish, high-minded, &c. and threatened with being soon excluded from the people I dearly and tenderly love; and shall, if separated from them. I will be one of their best wishers, and labour to serve them in every possible way.

I know they are my mistaken friends, and I may be their unknown friend. How pleasing the prospect to be little and unknown.

Nothing that comes can move me from this fixt purpose, to follow the Lamb, whithersoever he goeth. I feel, in Christ, as an iron pillar strong, or a fenced city; being so perfectly bound to the will of God.

26th.—I had a solemn and awful time with H.F. We afresh gave up ourselves to the Lord, to be His, entirely and eternally.

1st of sixth month.—The enemy is raging through M———, and I see his design at this critical time, to reproach my character through her; at which I tremble, with holy jealousy, for the cause of truth. O Lord! undertake for me in my righteous cause. I have told her plainly all my

fears about her. Every grace is so fully called forth into exercise, that there in an abundant increase.

3d.—I was beset, as with the host of hell, yet not dismayed; but in the strength of the Lord, came to the point, "Victory I shall have;" and I lay prostrate before the Lord, till earth seemed turned to heaven, and prayer to praise. Surely, out of this furnace I shall come forth as gold.

6th.—After meeting, I retired to my room. I sat in an armed chair, and trembled with the power of God. Just then a letter came from C——, accusing me of being high-minded, presumptuous, &c. &c.; and making an attempt, in a very plausible manner, to reclaim me, as she supposed, from the dangerous state into which I had fallen. As I read, and the expressions became more weighty, so did my joy increase at being so honoured to suffer for well-doing. "The spirit of glory and of God resteth upon me."

9th.—A solemn awe still possesseth my mind. In the forenoon I trembled, as though I had all the powers of darkness to encounter with, yet was assured of victory. In the afternoon I visited several families, and saw, in some measure, the cause of the acute feelings I lately had. I hear of several who have been powerfully tempted to destroy themselves. Satan is come in great wrath. My soul flames with love to my mistaken friends, and I long for an opportunity to serve them. I have

written a few lines to C———, to give a little vent to my heart, filled with love to God and man.

22d.—I wrote to W. O'B. my reasons for dissenting, in some things, from the customs of the connexion, and from my former practice, and what is now my intention; which is, to follow the light I have, as it hath been for years past, to do so. And if it be thought right at the conference, not to continue me on those terms, I willingly submit to be excluded. Yet I still shall claim them as my people, so far as they are the Lord's; for His people are mine. My soul flamed with love to them, while tears ran copiously from mine eyes.

24th.—I am now twenty-seven. And how hath my every step been attended with mercies, ever since I was born, especially this last year, the happiest I ever spent! My present happiness is complete, with the prospect of an eternal increase. To-day, I have seemed to be in a similar situation with Job; for one message after another came, till I was stripped of every thing but that which none can take from me, *i. e.* a trust in God, which I prove sufficient to make me perfectly happy. While passing the streets, my cry hath been, "I will trust in the Lord!" And O, the cloud of glory that hath overshadowed me! Yet I could not tell the particular cause of my great rejoicing, to any.

27th.—I was blessed in a peculiar manner. I never before had such a view of truth and its effects. It was "God over all!"

1st of seventh month.—My soul is completely filled with God. In Him, I have all I want; yea, much more than I could have supposed attainable. I was much strengthened in reading the life of F. Xavier *.

5th.— O, how have I been honoured all through my pilgrimage, in being called upon to suffer, as well as do, the will of the Lord!

8th.—The prospect of being more fully called to suffer in the cause of truth, is truly pleasing; for it is given unto me, in the behalf of Christ, not only to believe on His name, but also to suffer for his sake. But how few esteem sufferings as a precious gift of God. Were this the cause, who could complain?

9th.—W. S. came to London, and his first salutation was, "Oh, sister Ann, how could you deny the people the dying memorials of the blessed Saviour?" As he thus spake, the Lord spake to my heart. A weight of glory rested on me. And, after sitting awhile, he said, he believed I was more like God, than he ever saw me before; and then asked of me, if I did think people could not be so happy in the continuance of it, as when it was left. I did not directly answer; but exhorted him to submit to the Lord, and He would teach him, as He had me.

10th.—At Woolwich I had a profitable interview

* F. Xavier was a Roman Catholic priest, and a great missionary, called the Apostle to the Indians.

with S. W———. O may she be faithful to the the light now received! I feel tenderly for those babes in Christ, at Woolwich. May the Lord send them prophets after His own heart!

13th.—I returned to London from Woolwich, having finished my work among them, with the assurance I am pure of the blood of all, if I see them no more in time. I left London at half past four, and arrived at Brighton about ten. I was thankful for this opportunity to finish my work here.

20th.—I went to Lewes, and spoke in the street, to a large congregation, with peculiar liberty. Perhaps it is the only message I shall have to deliver among them.

22d.—Spent the day with many dear friends of different persuasions; but they are all one to me, in proportion as they have the image of Christ.

24th.—Received a letter from H. F. signifying he had received a letter from the conference, that they had appointed us at Devonport, next year; but he had written back his positive resignation, that he must obey God rather than man. I feel satisfied, that this is the Lord's way to lead us.

25th.—The meeting was crowded, with (I suppose) some of all the different religious communities in Brighton; and the Lord's power was so over all, that there seemed to be no diversity, but the one truth yielded to by all, which was mighty indeed among us. I believe, I never before had such clear views of gospel liberty, and so as-

sisted to speak directly to the point. O, the real satisfaction I felt, to leave them all in the hands of the Lord! being assured my work is finished among them. Next day I returned to London.

3d of 8th month.—W. L. came from the west. At first he looked strange, from a previous persuasion that I was fallen from grace. At this my soul rejoiced, for being so honoured to suffer every way, as far as men and devils have power to go.

6th.—H. F. and I kept a fast to the Lord. To-day the minutes of the conference came; and some friends were sorrowing at H. F. and my name's not being there. One said, "Well, Ann, you have been desiring to be nothing, ever since you came to London, and how do you feel now it is so?" To which I answered, "As to myself, I am satisfied."

7th.—Took my farewell of dear Elizabeth Runting. In the evening, H. F. and I spent some time together. We waited on the Lord, to be clear, as to the day to be outwardly joined; and we were both satisfied as to the time, which was both the same, even before it was named by H. F. Our way is so narrow, that we need act with great caution; for some are waiting for our halting, though, I believe many wish us good speed. The time is not yet come to be hated of all men.

9th.—Being the day appointed for H. F. and me to be outwardly united, under a deep sense of God's mercy to us, and a great aversion to the spirit of

the world, instead of an outward feast, we kept a fast, unto the Lord. I believe, this day I lived nearer to God, than any day before. O Lord, make me more thankful for thy gift—an helpmate for heaven.

11th.—Was much engaged in preparing for our departure. As tenderly as I love this people, and as much as I have been indulged among them, yet I rejoice to leave them, in the Divine appointment. It appears I shall have to leave H. in London, at which I am pleased, for such an opportunity of proving the mighty power of grace.

H. and I praised the Lord, for the great salvation; being willing to part, that all the will of God might be accomplished in us. This afternoon, accompanied by several friends, I went on board the vessel called Jubilee, bound for Devonport. About four, my husband and the friends went on shore, and the vessel sailed down the river Thames; and my soul was tuned to praise the Lord.

24th.—About six in the evening, after a passage of eleven days, (in which we had sometimes a calm, sometimes the wind high and contrary,) we landed safe, at Devonport, and were kindly received at W. O'B's. After we had taken some refreshment, ——— began to accuse me of cruelty, for refusing to receive bread and wine; but the Lord assured me He approved of my conduct, and abundantly blessed my soul; and the contention soon ceased.

25th.—I had some conversation with a preacher, who looked very cool upon me; (though once by him highly esteemed;) and he condemned us at once, without knowing the cause of our being out of the connexion. This I took but little notice of, but proceeded in the way of duty; and, as I felt liberty, began to sound his experience, and found there was barrenness of soul, for which I pitied him. O, how much easier to bear the reproach of men, than to live at a distance from God! I had some serious conversation with W. O'B. and with satisfaction did I declare, I had taken every step that had led me where and how I am, in the Divine will; and that he, with the other preachers, would subscribe to the same, if not in time. He said, to him it was a mystery; and in the way to the meeting he said, "Ann, I have been praying about your going, and feel resigned: perhaps your going will be a great blessing." And to another preacher with him, he said, "Brother H. we have proved that Henry and Ann are not going to leave us in anger; for I have tried them every possible way: finding they were so determined to persevere, I was determined to prove them fully."

26th. ——— told me that she saw a very great alteration in me; that I was once very humble, but now manifested selfishness, independency, &c. and she thought I was in a very dangerous state; and that she could not feel satisfied to let me go, without warning me thereof. I heard

with gladness, on my own account, and acknowledged my gratitude for the same.

We left Devonport, and next day arrived at my father's house. I was received with much joy, after being absent two years. I find some are preserved from prejudice against me.

28th.—I feel satisfied I am come home in the Divine will and appointment.

29th.—I had a large meeting in my father's barn, a favour that once I little expected to have been permitted to enjoy; but with God, all things are possible. I feel my work is with any people, confined to no one people, time, or place.

30th.—When I came to Holwell, I was kindly received, which was contrary to what I was informed. I find, satan is using every possible means to keep the people in darkness, or under a mistake with regard to my real state; as he well knows, when it is brought to light, his strong batteries, which he hath built, will fall down. So I take but little notice of what I hear; but, as far as I have opportunity, to investigate for myself; and thereby give an opportunity for investigation, which to me is truly pleasing.

11th.—My husband arrived from London. We praised the Lord together, for his goodness to us.

15th.—H. left for Devonport; and I went to Shebbear, where I expected to meet much opposition; yet felt no fear, but stood in the Lord, as an iron pillar, strong. I felt them just as before; and

the dear old people could delightfully join to praise the Lord with me.

17th.—I spoke freely to ———. O, how few preachers are fully in truth! I felt much for ———, who, I believe, is not in the most excellent way, and yet a precious man; and I long to see him exalted to all the enjoyment of the gospel.

18th.—M. C. told me, the last time I was speaking she was brought into distress for a greater salvation, and could not rest short of it. As I travelled on, I had precious discoveries and openings into the true liberty of the gospel; and saw, that often I had been burdened, by taking, as others do, things that do not belong to this dispensation, though my soul was happy; and thus I was attempting to join, what God had put asunder. And how I pity such as are acting the same. I believe the Lord spoke prejudice to death in some. My heart is filled with gratitude, and my mouth with praise.

26th.—We had a meeting in my father's barn, and the Lord spoke with power; I hope, to the confounding of gainsayers. Praise the Lord, who hath called me to go out to live by faith.

1st of tenth month.—Praise the Lord, though vile, in the eyes of many professors, I believe we shall yet be more vile.

3d.—We had a precious meeting in my father's kitchen. Who would have thought such a thing once?

5th.—The morning is come, that I have long joyfully anticipated, when I should have such an opportunity to prove, that my zeal for the Lord, is not only in word, but in deed and in truth. I have expected great things, but little to what I now feel. I am completely saved from feeling any degree of sorrow, for joy fills every part; and instead of weeping, I am constrained to praise the Lord. We left my father's house about eight, A. M. It added to my joy, to see my dear parents bear it as they did: it must be the support of an unseen hand. We reached Barnstaple that night.

7th.—Yesterday we left B. and came to Bristol this morning. We are a day behind the packet, for this week; and we understand there will not be another till 4th day of next week. So we shall have to stop here six days.

9th.—All is calm, and joy, and peace. I have no wish or desire but that of the Divine will. Several times this day I have sunk beneath the weight of glory.

11th.—H. and I kept a fast to the Lord, in much faith. So we were much blessed.

Dublin, Ireland, 14th.—Yesterday morning, ten A. M. we left Bristol. I had long anticipated the joy I should feel when I came to leave old England; but my joy exceeded all I could think. As soon as I got on board, I was constrained to praise the Lord, and wanted all to join me therein. This afternoon we landed safe at Kingstown, and then

rode to Dublin, and went to an hotel, being strangers in a strange land; and yet I felt as if at home. Next day we took private lodgings, in Trinity-place.

17th.—At ten, A. M. we went to the Friends' meeting. Several females spoke. My soul longed for a breaking forth of the mighty power among them, as formerly they enjoyed. H. and I walked out in the afternoon: feeling a great concern for the people, we sat down on a large stone, at the corner of a house of worship, by the street. H. stood up, and lifted up his voice to those who passed by; and a great number soon gathered round: when some became so enraged, inspired with bigotry to their old notions, that they pulled him down. I then took the same place, and saw them pulling, shoving, and otherwise misusing him. I began to call upon the Lord, and felt as calm as if I had been in a house. They attempted to pull me down, but were not permitted for a while; and when they did, and were pulling me about among them, I continued to call upon the Lord. Some of the rude mob followed us some distance through the street, and some threw dirt at us. We then returned home, satisfied with the mercy of God.

19.—I am expecting a revival of pure religion. This evening we were in company with many professors, who appeared to have a great zeal, but they need a deeper sinking into God.

21st.—I am so fully swallowed up in God, that nothing moves me; I feel no care, but to stand still, to see the salvation of the Lord. This evening we held a meeting in the Methodist meeting-house at Ringsend. We both spoke, and it was a favoured season to several. The professors manifest much love now, but I put no dependence in man.

22d.—At the house of J. B. we had an interview with a Roman Catholic priest. We were praying when he came into the room. He kneeled down, which was a proof he was not so bigoted as some are. Afterwards, he conversed much; but he seemed a stranger to a conversion of soul by grace, being still in darkness.—While a few of us together waited on the Lord, the power rested on us; and I had a view brought to me of a great work to be done, and the willingness of God to do it.

25th.—In the evening I went out with H. in the part of Dublin called the Liberty, where he stood on the steps by a door, and preached to the people for some time; till a number of persons violently pulled him down. When we left, (being led by a person who showed the way,) the mob followed us, and pelted us with stones and mud, &c. so that our clothes were covered with filthy dirt from the gutters of the streets. We were taken into a house, which the mob violently beset; but they were soon dispersed by the officers of the peace.

26th.—My body is much disordered. I spent

this day at home, and felt the Lord was very near unto me. I cannot complain of any cross, nor wish any thing the reverse of what it is, with regard to myself.

28th.—I visited some families, and enjoyed the presence of the Lord with me. In the evening a few assembled, with whom I met; and I had a message to deliver to them.

30th.—The holy flame within doth still burn high. This evening visited some people in Cork-street. How few there are in perfect liberty of the gospel.

I never before saw so great a beauty in living wholly to God. Some professors seem to begin to be bitter against truth, and against us for its sake; though at first they showed much kindness to us. They will not bear the cross of Christ, so reject His light; but this does not move me.

1st of eleventh month.—This day eight years I was labouring under the death-pangs of sin; but am now filled with the fulness of God. GLORIOUS LIBERTY! Could I persuade, all who profess to be Christians, into it. The opening heavens seem to shine around me; and as the Lord hath kept me eight years from the tyranny of sin, I will trust Him for ever, and expect to see greater things.—Had a precious meeting in the police barracks, in the evening.

7th.—I was assisted, in speaking, to a large com-

pany, in the open air, who were more civil than in general, on such occasions.

11th.—I was taken so ill that my life seemed going; yet, in the greatest sense, all was well, having nothing to tie me from God: therefore, come life or death, it matters not. How dangerous is the omission of one duty: it disqualifies for every other.

17th.—I was encouraged this morning, while hearing the reproachful things said of us by professors; who are zealous for their systems, but mightily oppose the whole truth, though they hold it in part. But I was much refreshed in the meeting: some wept, and others rejoiced.

20th.—While waiting upon the Lord, we were sunk in silent adoration at the Saviour's feet. We held a meeting, or rather stood up in the name of the Lord, and proclaimed the gospel, on the north quay in Dublin.

24th.—Had sweet communion with God this day. In the meeting I should have borne a public testimony, but did not. May this be the last time I may omit any one duty; but may I take the most excellent way.

1st of twelfth month.—My soul is perfectly filled with God; yea, at times, my cup runs over. I draw water from the wells of salvation, which makes me exceeding joyful amidst opposition. I take pleasure in being lightly esteemed among men. I know that satan's strong holds among

professors, will be shaken, by that truth which they now so much despise.

4th.—J. B. called, and reprobated our principles: he condemned us, as being in dangerous errors, in disusing bread and wine, and water, and what they call sacraments; and for saying *thee* and *thou*, &c. I was so filled with the Spirit, I praised the Lord, and said, "I know I shall praise God for ever, for leading me to what many call errors, and off from what they call sacraments, &c."

6th.—While the people around me are agitated, and filled with grief and fear, expecting a rebellion, I am kept in perfect peace; and I praise the Lord that I am here at this time, whatever comes. I had such a sense of the state of the Irish, that I could scarcely refrain from roaring aloud, to give vent to what I felt.

11th.—I was in company with some of high rank, who profess to be religious; but their indolence and self-indulgence prove they have not the power. Such companions are too mean for me. I was thankful for the opportunity to testify the grace of God to and among them.

13th.—I found some opulent persons with M. I was moved to be very plain with them, from a persuasion they were awfully deceiving themselves, in resting in desires, and stopping short of a radical change of their hearts. They received it well. A young man called, who was seeking the Lord: he professed to be much comforted. I feel that the

time is come for a selection, among those who attend the meetings. Though but few will come into the narrow way of following Christ, and bear a testimony to truth; yet this few will be strong, if in truth. My soul is as a watered garden.

20th.—This evening we were at friend Keegan's, and the Lord did bless us abundantly. This seems the beginning of better things than we have yet seen among this people. I had an opportunity to preach to some Roman Catholics, who attempted to reject the light; yet I felt assured the word was applied with power. My Comforter is with me, making all things easy. I have many things to attend to; yet this cannot prevent me from living to God every moment. My peace flows as a river. I want nothing but more power to praise the Lord, with whom my soul is filled.

31st.—At the commencement of this year my expectations were great, yet my enjoyment hath far exceeded what I expected. And will not the next be much more abundant? yea, I know it will. O Lord, enlarge my heart.

1st of first month, 1825.—In the strength of grace, I purpose to live more than ever to God. How precious is the prospect of always becoming more holy!

6th.—Walked to Black Rock, and spent the day in visiting families.

8th.—Being invited, we spent part of the day with an aged man and his wife, natives of England,

and, I believe, lovers of Christ. They showed much affection to us, I believe both for the Lord's, and for our country's sake.

11th.—In our select meeting, one young woman cried out from the disquietude of her soul.

14th. At Donnybrook I was much blessed in speaking to the people: many tears were shed, and some hearts glowed with holy fire.

23d.—In the meeting, I was so distressed for the people, that I could not refrain from weeping aloud; and this soon spread, so that there was a mighty shaking. How few will give up all for Christ. My body is better; and my soul is as full of glory as I can desire, without an enlargement.

31st.—This morning, J—— and M—— were married: we felt no liberty to be present, so had to deny for conscience' sake. We are satisfied of the Lord's being pleased in our acting thus, and man's opinion we regard not.

1st of second month.—I am at a loss where to begin to praise the Lord. I dwell in blessed liberty. This evening, on my way to a meeting, I was robbed in the street, of my pocket-book, and one pound in money, and my keys, &c. For this I praised the Lord: not because men's hearts were so wicked as to do it, but that my heart was changed, and I had now a greater opportunity of seeing the goodness of God in supplying my wants; for my whole trust is in Him, and He will provide, accord-

ing to His promise, spoken to my heart, when on my way to Exeter in England.

2d.—I take pleasure in my infirmities, and amidst my bodily pains; and rejoice indeed, at the prospect of suffering the will of God. My body is a burden; but my whole mind being stayed on God, all is kept in perfect peace. I suppose I could not enjoy as much of heaven on earth as I do, with a body free from suffering.

12th.—This day my soul hath overflowed with gratitude: I have given vent by tears of joy. In the evening I had such a view of what the Lord is about to do, that my prayer was turned to praise, till I sunk in speechless adoration at the Saviour's feet.

16th.—Had some profitable conversation with a woman of the society of Friends. I feel an increasing love to, and pity for, that people. O may they be purged, and restored to their primitive glory. My soul is distressed for them.

19th.—Have been much blessed while writing to the dear friends in England. How precious, any way, to be testifying of the grace of God. How few walk steadily with the Lord, through not relying on the inward teaching.

23d.—R—— A——, (a religious acquaintance,) left for England: I felt I could not go there now. As much as I love my dear friends, I love the will of God more, which is to remain in Ireland yet.

28th.—While waiting on the Lord, He assured

us He would shine forth yet more, and that we should see it when fully prepared.

6th of third month.—I dwell under the shadow of the wings of the Almighty. This evening, in my way from Donnybrook to Dublin, I heard a person cry, in a dismal tone, "I am drowning—I am drowning." It was dark: I could not see the person, but I lifted my heart to God in prayer for his deliverance. We soon came near to the place. He was in the water, nearly exhausted, and kept from sinking by holding a bough. Shortly some persons came by, and a man plunged in and got him out of the water. The man appeared to be drunk. I felt to praise the Lord for his deliverance. Surely, He willeth not the death of a sinner.

12th.—To-day I have brought up some blood, which hath given me some ease in breathing. My joy is full.

18th.—Called on W. D. who praised the Lord with tears of joy; and his wife appeared seeking the knowledge of salvation—the remission of her sins.

21st.—Had a precious season at the select meeting. I suffer much from a confinement in the chest, and a bad cough; but my joy is great.

25th.—I am so ill, that I am unfit for all but to bid every cross welcome. My soul feeds on the bread of heaven. My dear husband returned rejoicing: he had been stoned, and once struck that he fell to the ground.

8th of fourth month.—Visited a family destitute of food, and with no means of getting any. I felt glad to communicate of my mite, which was received with tears of gratitude. I have seen and felt much, and rejoice at the prospect before me. I long to see a holy race of faithful souls risen up, that shall be like an army terrible with banners.

13th.—My dear husband left Dublin for the north of this kingdom, and I rejoice at having such a sacrifice to make: though I love him increasingly, yet I am perfectly satisfied without him, in the order of God.

19th.—At the select meeting, it was a time of the searching of hearts, as I never before witnessed: the Lord spoke with power. How often is the order of the Lord interrupted by the workings of men.

21st.—I dwell under the shadow of the Almighty, and walk where there is no darkness at all. My distress for others is great: I feel for the state of thousands being fed with empty words. How often hath counsel been darkened by many words, and I believe this hath been the case with us, and thereby defeated our own purpose; (of desiring to walk in truth;) with this we are oppressed. O Lord, undertake thou for us, and let not our past folly obstruct the way in future. My cry is, O that my head were waters, I am so distressed for the state of professors. Yet the glory that results from such distress is unspeakable. This is travailing in

birth for souls, and will there not be a bringing forth. R. F. told me, he had been waiting twenty-five years, in expectation of seeing such a work as he now saw the commencement of.

24th.—I attended the Friends' meeting: it was their yearly meeting.

27th.—Had a precious meeting, and after returning, A. K. cried out for the disquietude of her soul: she wished to stay up all night. She continued in deep distress. The next day she could not eat nor work: towards the evening she was somewhat comforted. I feel my body is a clog to the soul; yet I will gladly bear it, as long as God is therein glorified.

8th.—I did not know I loved the souls of the people so much till to-day. At a meeting out of doors, when the stones, &c. were thrown at me, I received them as precious gifts from kind friends. In the evening meeting, the powers of darkness seemed to be shaken.

13th.—My cough is very bad, which seems to bespeak an approaching consumption; but my feelings about the Lord's work, keep this at a distance from me yet. This morning I left Dublin for the north of Ireland, by coach, accompanied by Mary Keegan. We called on J. Smith in Cavan, at whose house we staid the night. On the coach it was very cold, and I was requested to go inside, which offer I embraced; and saw the tenderness of my

heavenly Father, in caring for my delicate frame; and it gave me an opportunity of speaking to those inside also, that I might be clear of all in the coach.

We had a small meeting in Cavan, and I spoke a little to the people; and I felt to give them a solemn warning, being the first, and probably the last opportunity with them. Next day, a person who was at the meeting sent a car with us to Red-hills; and we were kindly received at T. Dandy's, in a small but hospitable cottage, being nearly about sixty Irish miles from Dublin: and I felt at home in the little cabins. I had a meeting in a school-room in the parish of Anna, on the 15th; and at Red-hills on the 17th, in the same parish.

18th.—Walked to Lough-killa-green, about five miles from Red-hills. My soul was filled with love, though my body was very weak. The people here had not to set before us to eat, as my fatigued and delicate state required. I lay down to refresh myself, and word was sent round for the people to come together. So we had a meeting in the evening, in which I was much blessed. Afterward, a preacher attempted to instruct me how to act, to get support for my body; and urged, "They that preach the gospel, should live of the gospel." I I bore as long as I could; then told him, his was too insipid for my soul: for Christ and all He hath is mine; for I live wrapt up in God. At this the

poor man looked confounded, finding his supposed weighty arguments lightly esteemed.

19th.—I went to Clones, and was received with much affection. I spoke to a large and attentive company in the market: (a mixed multitude of Roman Catholics and Protestants.) In the evening I returned with J. R. an aged and pious man, and now free from religious bigotry, which is a besetment to many.

21st.—I walked to Newbridge, where I had a meeting: and again, the next morning, many assembled, among whom were many Roman Catholics, who seemed very attentive. In the evening I had a meeting at Red-hills, and some present seemed to be affected. I felt very weak in body, but perfectly happy in mind.

23d.—M. K. left me for Dublin; and I visited Colonel W's family, which I found surrounded with ease and grandeur; but, as they candidly acknowledged, not one could say, "The Lord is my portion." I left them, amidst many expressions of gratitude for my visit to their house.

24th.—Two preachers of the Methodists came to Red-hills to-day, and sharply reproved the people for receiving or hearing me; and warned their people against us, as we held dangerous errors, denying the sacraments; and said that we might as well deny repentance and all. I pitied and prayed for them, who can put meats and drinks on a level with repentance and faith.

26th—I walked to Clones, where I had a precious meeting, and had much conversation with some professors. Next day I went to Smithborough, five miles from Clones. I was received with much affection by the people: there being a spacious house for meetings, the people gathered, and we were graciously visited. My strength was nearly exhausted with labour; yet I could scarcely get from the dear people, to rest. I was solicited to appoint another meeting, but did not; but next day I returned to Clones, and, when in a friendly person's house, J. M. a preacher*, came in, and, in a consequential manner, feigned to do great things, in opposing me. But I told him it was in vain for men or devils to attempt to hinder my going forward; for the Lord had sent, and was with me. Truth was victorious over him, and triumphed.

29th.—I had a meeting out of doors at Loughkilla-green. The number was great, and the people attentive, and the mighty power of truth was felt.

31st.—Went to Drumaloor, near unto Belturbet town, and had a profitable meeting in a school-room. I said but little; but there seemed a general bowing before the Lord: it seemed as if every heart was open.

2d of sixth month.—I left this friendly people,

* The same man once opposed me, in the street, in this town.

who much entreated that I would visit them again. I met my dear husband at T. D.'s. He came from Dublin, much fatigued, having walked to-day twenty-six Irish miles; but being happy in God, that, makes all easy, we praised the Lord together for His mercies.

5th.—We had a meeting near Clones, in a house; and at Bally-ho we had a large meeting in a field, and another out of doors in the evening at Redhills. Many professors seem to be agitated, and become bitter, being stirred up by their leaders; but many are stirred to be more alive to God. We had a meeting, the day after, at Clinkey; and the next day at Clones; and the next day at Smithborough, where we had a precious meeting. Several here appear determined to go forward, being teachable in their spirit.

9th.—H. spoke to a great number, out of doors, at Clones market; and, in the evening, many came together in a house, and we had a meeting with them. H. and I parted here. H. went towards Monaghan, and had some meetings in that neighbourhood, and came back towards Belturbet; and I took another direction, and held some meetings. We met again at Belturbet on the 13th. It being a fair-day, a great number of people were there; and we went out in the most convenient place, and spoke to a mixed crowd of Roman Catholics and Protestants. Some behaved very rudely; but the Lord's power was present, and we had a good

time. In the evening some professors came together, and we had a very quickening time with them.

15th.—My husband left me for Dublin. I felt I freely gave him up in the will of the Lord; but, the next morning, I was permitted to feel something of what my state would be, (if self was not wholly destroyed,) in being separate from my husband, in a strange land among strangers, and deprived of many earthly comforts which the English have, together with my present weak and frail state of body. But this feeling was made a great blessing to me; for when my attention was turned to the great salvation God had wrought in me, my soul was tuned to praise Him for every thing I was called to give up or to receive.

19th.—I have found an hospitable home, such as my frail frame needed, at Clinkey. I feel my voice is much affected, and the cough is violent; but my heavenly Father knows, and is touched with, my infirmities. This morning a large congregation met in the field, as the house could not contain them; and I spoke to them, the Lord being my support and strength. I then rode some miles, and in the evening had another large meeting in a field; and the Lord strengthened me to speak, and, as was my day, so was my strength: praise God and the Lamb.

21st.—I left Clinkey for Clones, where I received a letter from my husband; and with pleasure I

wrote to him, in faith that it will be made a blessing to him, as his was to me. Here I had a profitable opportunity with some friendly people; and next day went to Smithborough. In my way I visited a family, none of whom profess to be pious. I felt liberty with them, more than I do among stiff professors: they appeared to thankfully, and attentively, receive what I said to them. In the evening I had a large meeting, and the Lord's voice was heard in some. The following day, I spent with a friendly people, and had a precious season, at a meeting with them, in the evening.

I feel now my work is not so much in large meetings and congregations; but more in families and with individuals.

24th.—I am twenty-eight this day: the living to praise God, never more alive to Him; nor more fully bent to receive all that is my privilege to have, on earth or in heaven. My body is so feeble, I can scarcely keep out of bed; yet, in the evening, I was supported to speak to a great number in the open air, and afterward had a precious season with a few serious seekers of the truth. O Lord, liberate the precious seed, that are kept in bondage laid on them by man.

26th.—I went to a Methodist meeting: the preacher did not come who was expected. I had a message to the people, which seemed to reach some hearts; while tears gave some vent to mine.

I am distressed for Zion's sake. Next day I came to Clones; the day following, to Clinfad.

30th.—I was impressed the Lord required me to go to Clinkey. I went, and found I was not deceived. Here I met a person who had, through wrong reports, thought evil of, and had spoken against me; but the words of truth laid hold on her, so that her thoughts were altered. What a deadly poison is a party spirit.

1st of seventh Month.—In my way to Newtownbutler I called on a family, where there seemed to be much grandeur, for this part, but little happiness, though professors. At N. I had a meeting, and truth got the victory: Hallelujah, Amen. Next morning I had disputants to answer, respecting what they call sacraments; and, I believe, truth gained ground on them.

3d.—I attended a Methodist class-meeting. I felt much for the people, as the work seems superficial among professors. I had a large meeting in the open air; and, I suppose, more than half Roman Catholics.

5th.—This evening a travelling preacher (of the church Methodists) came to Clinkey: he seemed desirous to know more of that truth that maketh free. I believe he was blessed, and I felt a union with his spirit. He staid the night at C. being related to the family, and the next day I had much conversation with him. There being a meeting, he

staid to it. I was peculiarly assisted to speak, and the people's hearts were reached with Divine power. The preacher prayed in the meeting, I believe, in the spirit. After meeting he left, expressing thankfulness to God that he came.

8th.—Last evening I met my husband at T. D.'s, for which I praise the Lord with him. This morning, while speaking of England, I was assured I should again proclaim the name of the Lord there. This day I accompanied H. to Ballyhaize, where he spoke to the people, as they came out of their worship-house: the parson stood at some distance, and heard also.

12th.—H. and I went from Clinkey to Newtown, where I visited some families. The Orange-men held their anniversary there this day; so a great number of people gathered. H. spoke to a great company in the street, and we had a meeting in the house afterward. The next day we had a meeting at Captain More's, near Clones. The day following, H. spoke to the people in Clones market; and we had a precious meeting in the evening with a few. The day after, we went to Smithborough: here we found that, in our absence, some had been trying to turn the people against us, because, as they said, we denied the sacraments, &c.

17th.—This was a memorable day: the Lord hath spoke to many hearts. When I came to Clones, I was so tired I could scarcely get to bed, the weather being very hot; and in the last three

days have walked twenty-five Irish miles*; but I am not weary of serving the Lord.

Dublin, 20th.—Yesterday I parted from my husband, and took farewell of many friendly people; and at five this morning I left Clones for Dublin, and came safely here this evening, and was kindly received by the dear friends.

22d.—I attended the bath, in order to help my afflicted frame. My body is such a clog, that, at times, I am not fit for any thing but resignation; and that is enough to prepare for perfect happiness: so that I cannot of this cross complain. I wait upon the Lord, and I praise Him for what he hath done for the people here, in my absence. Several are brought more to feel the blessed liberty of waiting on the Lord, in all things to know His will. Previously to my leaving them, I was sometimes bound in spirit with them, in this respect; but now all is liberty: praise the Lord.

25th. It was a time to be remembered; for we truly sat under the teaching of Christ. He sat in judgment on all our works, in our hearts. How profitable is His teaching; and when we cease from every other, He will teach wonderful things, even in a short time.

31st. I have been, and still am, very weak, and my cough very bad, with other symptoms of an approaching consumption. Yet I do not see death

* Eleven Irish miles are equal to fourteen English.

near; though, if sent, it will be welcome at any moment, knowing the Lord can well do his work in the earth without me; and I am perfectly free from every tie in this world.

2d of eighth month.—The glory of God was abundantly revealed at our meeting this evening: my soul was lost in wonder and adoration. Blessed be God, he is teaching his people as never man taught. My joy in the Holy Ghost is so full, that there is no room for a painful thought: I can only sit down, rejoice in, and praise the Lord. Last evening I had a fresh assurance He will purge His church: that is enough for me. Though I do not live to see my large desire accomplished, yet it will be done; and after I am dead, I shall yet speak, perhaps, to the profit of some of my mistaken friends, who now can look on me with much contempt. The Lord is my all: at our meeting he hath graciously revealed himself; and the wicked have been much enraged, but we had victory.

9th.—It is twelve months this day since my dear Henry and I were outwardly united: a step taken, for which we shall praise the Lord for ever. While remembering what the Lord hath done for us, I have been awfully impressed with a sense of His presence, and had such deep communion with Him, and was so sunk into His will, as, I think, I never had before experienced. I believe writing is now my chief work: I feel but little drawing to public labour. I feel powerful drawings towards

England; but what they mean I know not. Our meetings have been much favoured: several have been graciously assisted in bearing their testimonies for the Lord.

20th.—Spent the week chiefly at home, busily engaged in writing. I have witnessed many peculiar displays of glory, and a deeper sinking into God. Real, spiritual worship, and its outward fruits, are more than ever delightful. In the meetings I have been so far lost in God, that I have forgotten the customary way of most, in acting when met for worship. I feel as though the Lord is about to accomplish the great work of saving me from every thing that is formal, which seems to be the most critical part of the great salvation. Our meeting hath been graciously visited: we are a little, despised band; yet we have the greatest meetings I ever experienced, for God is our all, in every sense.

24th.—According to report from my husband, I was to expect him next week; but this day I have felt assured he is near; and in the evening he came to Dublin, from the country.

29th.—Our meeting exceeded all before: the language of my soul was, it is enough: now lettest thou thine handmaid depart in peace; for mine eyes have seen thy salvation. I no longer feel bound in spirit with the people, but as though my work, at present, is done here. I feel much about England; but what it means I know not now.

31st.—Last night my dear Henry left for England, which, I feel perfectly satisfied, is of the Lord. Whatever the result may be, I am so perfectly saved from a painful feeling at parting, that, instead thereof, my soul is so filled with transports of joy, that constrains me to praise with all my powers. I heard, this evening, a person said, it must be for the want of affection to my husband; but no, it is the natural effect of unmixed, pure love. How little is this salvation known, a rejoicing evermore and always giving thanks.

2d of ninth month.—I left Dublin for Monaghan, by coach. I arrived there in the evening, and was kindly received at J. S.'s. A home seemed welcome to me; but I was too unwell to rest much. Next morning I walked two miles and a half, to A. Jackson's father's house, where I staid two days; and then walked to Smithborough, where I staid till the 7th. While here, I conversed with a medical person, who judged, from my present condition, there is little hope of recovery. Praise the Lord, I am perfectly resigned: I have no desire for life or death. I feel ready to go at any moment, and willing to stay. I walked part of the way from Smithborough to J. Brownlow's; but being unable to walk on, sent to J. B. who sent his car for me. The dear old man received me with all possible tenderness, and hoped I should stop at his house till I got better.

8th.—Praise the Lord, he hath favoured me with

refreshing sleep, and such food as my delicate stomach can take.

12th.—I am still weak, though, I hope, in the way of recovery. I feel the good effects of the tender care of kind friends, which is a gift of God. This evening I received a letter from my dear Henry, from London, which afforded me pleasure.

16th.—I am kept free from all care or concern; but patiently sit to hear my shepherd's voice, being resolved to follow no stranger, however plausible they may plead.

18th.—A few assembled at friend B.'s with whom I had a precious meeting.

25th.—My strength is much increased. This morning I had a meeting in the barn, and it was a favoured season.

27th.—I rode to Clones, and visited several friendly people. I pity such as are but partially saved: they do not rely on the only true guide, and for this reason are not established in the truth.

29th.—This morning, my dear Henry arrived in Clones. We magnified the name of the Lord, for His mercy that we were still spared to meet again. H. preached to the people in the market-place. We walked to friend Brownlow's in the evening; and next day we rode to Monaghan.

1st of tenth month.—I parted from my husband and came to Dublin, intending soon to go for England, if the Lord permit, as it is thought the change may restore my feeble frame; but I feel no choice

of either life or death, but feel this is now my way to take.

3d.—I am waiting to have my way made plain for leaving Ireland. I cannot take one step, without satisfaction from the Lord.

10th.—My husband arrived this morning in Dublin, from the country. We rode to Kingstown, accompanied by a few friends. Here Henry and I went on board the steam-packet, which sailed about nine, A. M. We had fine weather and got on well, till, the next morning about four, one of the engines broke. Our progress was then slower, so that we were at sea the second night; but on the 12th, about six, A. M. we landed safely in Bristol. I was now so weak I could scarcely walk: after taking some refreshment of sleep and food, I got better. At four, P. M. my husband accompanied me to the coach. I then left for Barnstaple; and he was, an hour after, to leave Bristol for London.

13th.—In the evening I reached Biddeford, with but little strength remaining; after travelling, by sea and land, nearly four hundred miles, and having been out three whole nights. Here I found kind friends, and such treatment as my weakness required; and on the 15th I rode on horseback, and arrived at my father's house at Northcott, which was a matter of much joy to us all. I am satisfied this is my place now; and all events are left to thee, O Lord.

22d.—I still continue in a weak state, and am perfectly satisfied to stand still to know the event. I feel ready for restoration or death.

2d of eleventh month.—Nine years ago, this day, my heart was emptied of sin, and never since hath satan found any of his own in me. Glory be to God, I am wholly His, for time and eternity.

6th.—To-day my soul hath been constrained to burst forth in shouts of praise. My body continues feeble, and this evening I spit blood: and even this afforded me much pleasure; though I would not that any should know it, lest they might think me too desirous to die, and thereby the Lord might not be fully glorified by me. I would not choose, yet death looks pleasant.

22d.—Last evening I came to Hangford, for the use of the steam-bath. I leave the disposing of myself to God, for life or death are equal to me.

27th.—I feel my breath much relieved, and my heart filled with gratitude.

28th.—I received a letter from my dear husband, who is in Ireland, which was made a great blessing to me. How am I favoured! What can I desire, that I have not got?

3d of twelfth month.—Oh the blessedness of dwelling in God, where my soul hath taken up her everlasting abode. This afternoon I left the bath, and returned to my father's house. I leave all to the unerring physician.

25th.—From pain and weakness my sufferings

increase yet, in every step, the gracious hand of Providence is seen. My prop can never give way, nor my fountain run dry.

1st of first month, 1826.—Another year is gone, and I am still in time; though feeble in body, yet strong in the Lord and in the power of His might. Prepare me for as much glory as possible, O Lord.

Here ends the account given by herself, in writing.

On the 16*th* I came to Northcott, and found my dear wife very ill. Confined, as she had been, for some days, to her room, she was reduced to a mere skeleton, and very weak. We praised the Lord together, who had spared our lives to meet again, after being separated about three months: we felt all was well, in the enjoyment of Christ. She got out of bed and had on her clothes, for a few days after I came home; and then became so weak, that she could only get from one bed to another, which she was able to do, without much help, for several days. She got still weaker, so that she could not walk; but was carried from one bed to another.

On the 27th she expressed a wish for me to look over her papers and diary. She said she had written in obedience to a manifested duty; and having done her duty, she left the event to God. She said she had been impressed, that some account of her experience should be published; but

she had not seen it right to have it printed as yet, during her life. And she wished, that when it was printed, that it might be done well; for she disapproved of books being badly printed. Two pious females called to see her to-day: she could not speak much; but said she enjoyed an uninterrupted peace and rest in God.

28th.—She had her clothes, and other things, brought; and mentioned what she wished to give to each of the family. Though her bodily strength was gone, her mind was very clear and composed, and seemed to sweetly anticipate death. My feelings were touched in a tender part; yet grace supported me. Sister Mary seemed as though she could not give her up. Then my dear wife said, "I am now a witness of the truth of what I have professed. I am fully satisfied in God; and wish for nothing, or otherwise than it is with me."

She thanked God for what He had done for her; and especially that she had been to Ireland, for which she praised the Lord; and spoke with much apparent pleasure on the subject of our being married; saying, "It was in the will of the Lord;" and that "God hath graciously opened our way," and that she had lived to see and testify of gospel liberty, and was satisfied the Lord would be glorified in her death. One present was drawn to prayer, and we were much refreshed. Mother appeared to feel much; and one asked if any thing

was the matter. My dear Ann said, " Mother is happy :" one said, " So is Ann." She said, " Yes; but I cannot say much about it."

29th.—She rejoiced much in the Lord : her body was a little refreshed. I left her room a little while. When I returned she said, " I have felt as though heaven was coming down ;" and she then praised the Lord. In the evening an old religious acquaintance called to see her, to whom she said, " If I had hearkened to man, instead of attending to the will of God, I should not have had what I now have. How well it is to follow the Lord. I am now a witness of his grace to save. I have the assurance of eternal salvation." It was truly refreshing to hear the bright and strong testimony she bore. Mother was somewhat concerned, lest the rapture which she felt might have an ill effect on her feeble body. She answered, " My soul is flaming."

4th of second month.—Sister M. and I were in the room with her : she said, " What a view of glory I have had to-night!" M. said, " What, in a dream?" She said, " No; but real!" She also said, that some time before, satan suggested to her, " Suppose heaven should not be such a place as people suppose it is ; and how dost thou know?" " This," said she, " was designed to cause me to be concerned about it, and to desire the Lord to give me some sign. But I would not desire any thing in my own will,

but abode still in the will of God; and He hath now given me such a revelation as I never could have thought. If I had asked any thing particular, I could not have asked right; for I could not have conceived what God hath shown me. If I had given way to any anxiety, satan could have entered, and would have disturbed my rest; but I abode in stillness, so that satan could have no place; for he cannot swim in still waters. I feel more than ever sensible of the danger of moving, but as I am moved by God."

She spoke of death with much composure, signifying, she should only sleep away in Christ; and said, "When these eyes are closed, I shall at once be in heaven. I shall not be separated from you, but shall be as near to you as now. It is not possible to describe what is the glory of the other world."

Sister M. said, "I was never before now so able and willing to give thee up." She said, (alluding to the family,) "If you give up your own wills, it will be easy, and so will every thing: only rejoice in the will of the Lord."

I do not recollect ever hearing her speak with such clearness and simplicity; and light broke forth while she spoke. She praised the Lord, that she had been preserved from the dictates of mistaken friends, which would have kept her from the liberty which she now had.

5th.—Several being in the room, she spake of

being freed from this world, having no desire to go or stay; but was fully satisfied in God; and that, in the right moment, He would remove her. One remarked that, six years ago, when she was ill, she anxiously wished to die; but said, if she had then died, she would not have had what she had now, and would have. She smiled, and said, "No!"

14th.—A neighbour came to see her. She spake a little, and praised the Lord that she knew her peace with God before she came to a sick bed; for her disease was such as incapacitated her for repentance. But now, she said, "I want nothing: I have Christ, and, with Him, every thing. I have an uninterrupted peace. I am satisfied in God. My weak body could not bear it, if I had a view of all my soul possesseth. I have no desire to go to heaven one minute sooner than the Lord's time. I am willing to suffer fully all the will of God, that I may have a full enjoyment in the eternal world. I now rest in the will of the Lord, &c."

23d.—She was attacked with violent pains, from the wind in her stomach. Her disease was such as caused tears to flow, which gave her some relief. I said, "My dear, does any thing pain thy mind" She said, "No! no!" In the night she was taken so violently, that it seemed her life was going; but the time appointed of the Father for her removal was not come. Some time after, she said, "It would have been desirable to have gone; but I wish it not till the Lord's time."

24th.—For some hours it seemed as if her life was going, but she was in perfect peace; and the evening following she perceived her feet were swollen. She said, (the next morning) it was a pleasing messenger of her approaching dissolution, when she saw her feet swollen; but she was not anxious to be gone.

She continued to get weaker, and could make use of but very little food: she took scarcely any thing, but a little liquid, from this time. She was in a constant peace of mind, and very often spake of the goodness of God to her, in favouring her with such circumstances, to have every attention paid by kind and affectionate relations; of which she said, "I am unworthy;" and hath often said, "How much I have to praise the Lord for."

I asked her if she had got on her mind any thing to say to any one, or to me, or if there was any thing she wished me to do; but she hath answered me, that she knew not of any thing more that she felt to say or do. She said, "I know the Lord will take care of thee." Sometimes, when I have wept, she hath mingled her silent tears in sympathy with me. One day, after she took to her bed, I was much affected (but did not murmur) at her approaching death. She embraced me in her languid arms, and we mingled our tears of conjugal affection; but we were satisfied in God. She often encouraged me to glorify God, by cheerfully rest-

ing in His will; yet she sympathized with me, which was very comfortable to me.

One day, some one spake to her about her funeral, expressing a desire to comply with her wishes; and asked if she had any objection to have preaching*, at the time of her funeral. To which she answered, "My wish is, that the people would assemble together, and wait upon God; and if the Lord moves any one to preach, it should be complied with: but I cannot choose or appoint any one to preach; for it is contrary to truth, and would be a denial of the testimony I have borne." She spake other words, to this effect—that she wished the occasion to be in the best manner improved, and that in the order of God. She also remembered what she had before requested, that the family would not put on any mourning habits, nor allow any unnecessary eating and drinking, as was often the case on such occasions; and she wished the funeral to be plain. And as to the place where she was buried, she thought, as it was most agreeable to her parents, and where part of the family was buried, it was most proper to bury her in Sutcombe parish burying-ground, as being least trouble or expense; which she thought to be most

* It is very common for people to use the terms preaching or prayer-meeting, when speaking of an assembly for religious worship; as if worship consisted in the outward act of the body.

agreeable to Christian simplicity, and savoured least of superstition.

Being in conversation with some present, the discourse turned on a consideration of her present views and feelings, as to the steps she had taken in being separated from her former religious connexion; her being married; going to Ireland, &c. And she said, she did not wish one thing therein different, from what it had been, and was, in each step she had taken. Though, in looking back, she saw that if she had had more of the spirit of truth, she might have glorified God more in each and every act. But from her first setting out in earnest for the kingdom of heaven, she had pursued the same line—to do the will of the Lord, which had been her delight to do, when it was made known to her; and that things which she had done, according to the light she then had, she had ceased from when the Lord gave her more light, and showed her a more excellent way. She rejoiced in the satisfaction of having followed the true light, in things wherein her mistaken friends condemned her, as forsaking the true fountain.

In speaking of her disorder one day, she observed, she thought very rarely any one in a consumption was converted on their death-bed; for it was such a disease as stupified all the powers of body and mind; and she found now, that if she had to seek a change of heart, she should be incapable of it. But she had now a firm foundation,

and rested in the will of her Redeemer, every moment, to dispose of her as He saw fit.

I have sometimes asked her if she had any intimation of the particular time of her departure. She said, "Not in particular." But she was, in general, waiting in constant expectation; and she admired the wisdom of God in so ordering. She had no desire to know the time; for she knew God was her Saviour now, and would be at death, and He would be her portion after death. And it was a satisfying portion to know she was in Him, and, being in Him, all must be well; for she did not perceive that death was going to effect any change in her: though she expected to be able to enjoy more of God after death, than now she could, as she would then be freed from the corruptible body. It appeared that, a day or two before she departed, she did expect death was very near. She expressed a wish for me not to be long absent from her. This was, I judge, on my account, as she, I believe, thought she might go very quickly when she did depart; and that, if it pleased the Lord, I wished to be present at the time. But she was no way anxious about death. She said, the Lord would prepare her, that moment, for the work of that moment; therefore, she was not concerned about any thing. Sometimes she would speak of the state of the religious world; and she expressed she was fully persuaded the Lord would purify His church, and the people would be brought to see

and enjoy, more fully, the spirituality and glory of this dispensation; and that, as this light arose, so would the people be gathered from sectarianism and sects, and from the teachings and opinions of men, to serve the Lord in the spirit and power of truth. And she often expressed thankfulness to God, that she had been so far delivered and preserved from the teachings and directions of man, which, without God, would lead from Him into error and darkness.

One day, I asked her about her feelings respecting America; if she ever did profess receiving a revelation from the Lord, that she should go to America. She said, No; but she had thought about it, and had from the Lord a power to be willing (which she now was) to go there, or any place else; and she did not desire to go, or not to go, but only to do the Lord's will. And she believed fully in the Lord, for the perfect accomplishment of all His will in her; which no one, nor yet all creatures, could hinder, as to herself. This she called a full salvation into God.

On the evening of the day before she departed, I had a persuasion of the presence of glorified spirits, and a solemn feeling of the presence of God, and some intimations of her dissolution being very near. On the 7th of third month her voice was hoarse, and she spake but little; and when I have been by her, she would sometimes look on me: though not saying any thing, her counte-

nance indicated a sweet peace of mind. In the course of this day I was very solemnly impressed, and was often saluted with these words to my mind: "The hour is come!" About nine in the evening she had the cough, and her breathing became very difficult. She desired me to lift her up in the bed. I held her, and she requested me not to let her go. The cold sweat then came on, and other certain harbingers of death. I said to her, "My dear, the Lord is good;" and she answered, "Yes!" and spake something with respect to the position of her body. After she appeared to have lost the power of speech, she looked on me, and her countenance indicated that her mind had a view of what she could not express outwardly. And she in a few moments breathed her last breath, while I held her in my arms, about half past nine, on the evening of the 7th of third month, 1826.

My feelings were such as I cannot describe; but they were succeeded by a sweet feeling of the happy state of her spirit.

On the 13th, some of the neighbours, friends, and relations came together, and held a meeting to improve the occasion; and several spake for the edification of the people. And afterward, her body was interred in the parish burying-ground, in Sutcombe, Devonshire.

LETTERS

TO HER

NATURAL RELATIONS,

AND TO

RELIGIOUS ACQUAINTANCES,

WRITTEN BY

ANN FREEMAN.

TO THE READER.

THE reasons why the letters were not placed among the foregoing accounts, according to their respective dates, are, first, it would be somewhat an interruption to her narrative; and, secondly, because I wish to let her account, as much as possible, appear the same as she gave it to me.

Some of the letters, written to her relations, and also to her acquaintances, contained some things of family and other temporal affairs; therefore, some portions of them are omitted. Yet I have wished to avoid (and I am not conscious of) occasioning any representation, or meaning, different from her own intention, in writing the words inserted. I have also omitted portions of some, because the same things have been contained in others. This was to avoid writing what was needless, and to avoid repetitions. Yet it can hardly be expected but there will be a sameness in several letters, in some things, and others comparatively trifling; for, to avoid that, some things must have been omitted, which did to me appear proper to publish, or else it would have obscured her meaning.

She did not keep copies of all the letters she wrote; and the persons to whom they were written, being so scattered abroad, they have not been collected: or, most likely, many more, very edifying, might have been pub-

lished. But in these, which are here published, the reade will see something of the piety and ardency of her sou in the exhortations, encouragements, and warnings, ac cording as she judged of the states of those to whom sh wrote. Several of these letters were written in rhym Some, perhaps, may not approve of it; yet others ma be edified by them. For the drift of her writings, an her steady conduct, was to turn the heart from all evi to God, in Christ; and whoever puts any other cor struction on the whole, or any part, does misconstrue i For she was aware of this; that it was her duty to glorif God, and to try to serve her fellow-creatures. And whatever mode of conduct she pursued, her wish was tc please God, and do good to man.

H. Freeman.

LETTERS

WRITTEN BY ANN FREEMAN.

LETTER I.

PROBUS, August 12th, 1818.

Dear and honoured Father and Mother,

IT is duty and love, at present, that cause me to take up my pen to write to you. I cannot say I enjoy much health in my body; but, glory be to God, it hath been a very gentle chastisement. I know I have not followed a cunningly-devised fable. I would not part with that interest I have in Christ, for a thousand worlds. For some days, I have been meditating on death. I feel that nothing upon earth could court my stay. I could give you all up, into the hands of God. I judge, the period is not far off, when I shall be dissolved, and be with Christ. Dear parents, what a consolation it must be to you, to think you will soon have another child join the angelic host, to laud and magnify that God who hath redeemed us.

Your dutiful daughter,

ANN MASON.

LETTER II.

WRITTEN TO THE CONFERENCE. *(See page 24.)*

NORTHCOTT, Aug. 7th, 1819.

Very dear and highly esteemed Fathers and Brethren in the gospel of Christ.

BEING yet spared, but not permitted to see you, what I have of late felt forbids me altogether from keeping silence; believing, that the dropping of these few lines will be the last token of love I shall be permitted to show to some of you, while I am on this side Jordan; as I expect shortly to leave you all, for sweeter converse above.

Ever since I have been with you, I have sincerely loved you; and never felt a desire, but to live, and labour, and die with you. I can appeal to the Searcher of hearts, saying, Lord, Thou knowest all things: Thou knowest that, in every step I have taken, I have simply intended Thy glory, and the good of souls, how much soever I may have been mistaken. If, through my many infirmities, I have done or said any thing to grieve any of you, I now, on my knees, humbly beg pardon, and crave an interest in your prayers; that,

during the few remaining moments, the Lord may glorify Himself in me, in what way He will. I feel

> To die would now be gain to me:
> My soul would then her Saviour see,
> And join the thousands gone before,
> Who praise Him on the blissful shore.

The kind rod of affliction brings the welcome news, that I shall soon be there. I sit under His shadow, while I write, in reflecting how many times we have sweetly joined in His praise, till "earth hath seemed to be almost turned to heaven." It afresh kindleth the fire in my soul. Though unworthy, may I be permitted to say, with tears, use every effort in your power to pull down satan's kingdom: leave no opportunity unimproved. What I have of late felt for sinners, God and myself only know; in thinking what sin hath done, is still doing, and will do. I have even wished myself accursed from God, the little while I have to stay here, could it be the means of snatching one soul from the everlasting burnings. And I feel a godly jealousy, over many that have set out in the way, lest they should stop short of heaven. I sensibly feel, we have need of great grace to stand by us in the trying hour. It is possible to have light enough to sleep; but that will not do to go forth at midnight, to meet the bridegroom of our souls. While

feeling a sorrow for others, praise the Lord, I have abundance of reason to rejoice; for my anchor is cast within the vail, sure and steadfast, and with joy shall I give up my accounts to God.

Now, respecting what I have of late professed to enjoy, let me beseech my beloved brethren never more to doubt of the reality; for, even while I write, I feel as confident I possess it, as of my other experience. What I felt in writing the last sentence, hath for some time kept my pen from moving. I have sometimes thought, could I be permitted to converse with you about it after I have left this body, you might believe it. Is it possible you can doubt of what I feel it my duty to declare, and can speak with confidence, as with my dying lips? While you are reading these lines, may the Lord reveal it more clearly unto you; and may the time soon come, that you may all enjoy the like. For,

> "No other right have I,
> Than all the world may claim."

Farewell! Shall I say for ever? Oh! no! I shall see you all again. And what a mighty change, if the next time you see me, I shall be all glorious. When I am no more, see that you do not forget to praise God, for His great goodness to me, so unworthy.

ANN MASON.

LETTER III.

TO MARY MASON.

December 27th, 1819.

My dear Sister,

PRAISE the Lord, he is still to me a satisfying portion. He graciously favours me with a clear title to glory. I enjoy such a sense of His presence as enables me to rejoice with joy unspeakable, and triumph over death and hell. My desires after holiness increase. I see such a fulness as makes me ask to be more fully lost in that boundless ocean! Oh, the fulness there is in God! Let us, my dear, sink deeper into Him. Even we, though unworthy as we are, may have the fulness of joy every moment. This is our privilege—blessed privilege! And shall we not receive it? What can hinder? Faith cries, it shall be done. Amen, saith my soul. Come, Lord Jesus, and every moment fill with thy fulness.

A. M.

LETTER IV.

TO W. O'BRYAN.

NORTHCOTT, Feb. 3, 1820.

Dear Father in the Gospel of Christ,

MY full soul constrains me to take my pen, to let you know something of the gracious dealings of God with me of late; but to tell a thousandth part of His goodness, is a task impossible to be performed by me. I do still enjoy that, which makes life pleasant and death desirable. How have my desires been expanded, when I have thought on the willingness of God to bless. I long to see Zion in prosperity. At ——, in prayer, I could offer up every petition in faith. I have felt that nearness to the Lord, the remembrance of which, lays me where I would ever be, *at His feet*, lost in wonder, love, and praise. While declaring the loving-kindness of the Lord toward me, I was stopped by a weight of glory, which sunk my body to the floor. Here I am at a loss for language to make known what I felt: such *full assurance* that *I shall praise God for ever*, as I can by no means describe. I have sometimes been jealous of myself, that I have too much desired to depart; but now I am assured I shall

:ome health, if it will be most for the glory of
l: but still, death looks very desirable.

ANN MASON.

LETTER V.

TO M. COTTLE.

CANWORTHY WATER, Feb. 2, 1821.

ry dear Sister,

MAY this find you pursuing the path of
iness, still taking Jesus for your prophet, priest,
king; who hath said, "Look unto me, and be
saved." My dear, what a strong hold in the
of trouble; and all who trust in Him, shall
er be confounded. No! praise the Lord, the
hteous are bold as lions. I suppose you still
l you are in the field of battle. Though worms,
we are; yet, through the blood of the Lamb, we
ll be more than conquerors. You no longer
d on the empty husks of vanity. How precious
Jesus to all who believe! My dear, never forget
look to Him. Fear not to believe too much;
he that believes most, enjoys most: "Accord-
to thy faith, be it done unto thee."

Since I left you, Christ hath been to me a satis-
ng portion. I believe He sent me here.

ANN MASON.

LETTER VI.

NORTHCOTT, Aug. 22, 1821.

My dear Sister,

I SUPPOSE, by this time, you are desiring to hear how I am. As it respects my body, I am something better; though I am still bowed forth, and am seldom free from pain. The better part is well. I still feel in all things, *good is the will of the Lord* concerning me.

I trust you are still crying, "Lord, what wouldst Thou have me to do?" with a determination, through grace, to obey the command, be it as it will. My dear, be very careful not to take a hasty step; go no further than you take God with you. Follow the example of Mary of old: sit still in the house, or wait attentively, till you have a proof the Master calls, and then cheerfully run, at His command, with a—"Lo! I come to do Thy will, O Lord." And follow Mary yet further: never be carefully anxious to vindicate your own cause. When she was accused, she answered not a word but left it to the Divine Master, who knew well how to justify the innocent.

I would say, "Do thou likewise." In all things seek the approbation of God, and try to please Him alone. To this end, you must deny self. Oh, my dear, keep the good old way of self-denial. Remember, he that is a friend to the world, is an enemy to God; and that which is highly esteemed among men, is abomination to the Lord. Keep your garments unspotted: this will be, indeed, desirable, in the day of accounts.

ANN MASON.

LETTER VII.

TO H. MAJOR.

ASH, June 6, 1822.

Dear Brother in divine bonds,

WHAT I already enjoy, gives me the assurance that the Lord is the portion of my soul. Had I language fit to set it forth, I should feel it a pleasing employ to make known what I have enjoyed, in communion with God, since I wrote you last. You have not so learned Christ, as not now to know that it is better felt than expressed. Oh! what have I felt at times, when reflecting on the faith once delivered to the saints. Did the holiest soul

that ever lived, find out all that he might have received? No! it is a vast, unfathomable sea of everlasting love. I often receive a drop of that ocean, that fills my soul unutterably full; so that my language is,

> "Stretch my faith's capacity
> Wider, Lord, to compass Thee."

I only desire to be shut out of self, and into God. I see it is my highest privilege to choose the lowest seat; and oh! that I may always love that place best.

ANN MASON.

LETTER VIII.

BRIDGES, Sept. 10, 1822.

Very dear Parents,

I TAKE my pen, to give you an account of my journey down, and experience since I left you.

As I rode on my way, I admired the goodness of God; while my heart was filled with gratitude, to Him who hath blessed me with power to choose His will, not merely because I knew it my duty,

but felt it my highest privilege; and could say, in truth, I gladly forsake all to follow Thee.

Of all Thou hast in earth below,
In heaven above to give;
Give me Thy only self to know,
In Thee to walk and live.

Oh! what a delightful abiding-place, in the will of God. Once, the thought of leaving father's house, would have been as plucking out an eye; but now, I can rejoice in being so favoured; being called upon to make this little sacrifice, and so evince my love to him, who said, "He that loveth father or mother more than me, is not worthy of me." This plant, you well know, never grew in me by nature. Oh! then, unite with me in praising the wonders of redeeming grace. I never discovered before, so great a beauty in being fully swallowed up in God. And may this find you in health of body and soul, prays your child,

ANN MASON.

LETTER IX.

TO GRACE BARRETT.

CLAWTON, Sept. 27, 1822.

Very dear Sister in the Gospel of Christ,

I have long been desirous of seeing you; but as Providence sees fit to keep us separate in body, I would praise the Lord for the same; being confident, all things shall be for our good. He keeps us one in heart. Be assured, my dear sister, I have not forgotten you: the remembrance of dear Grace is still precious. Had I expressions, I could write many sheets, to make known the loving-kindness of the Lord to me-ward, since I saw you. But I am lost: I can only say, God is love; and this you have learned. He is to me all I can desire. He still shows me, without Him I can do nothing: but in Him, I find sufficient strength. He reigns in my soul, over every affection.

Your unworthy sister,

ANN MASON.

LETTER X.

AN ACROSTIC TO HER FATHER AND MOTHER, AND ONE SISTER.

W hat voice is this salutes my ear:
I think it is the Saviour near.
L o! thus He saith, "I quickly come."
L ook on his hands, it is the same.
"I am the Saviour, Christ the Lord;
A ll may be by My grace restor'd."
M ercy is His distinguish'd name,
A nd you may now receive the same.
N othing you in exchange shall give:
D o as he saith, only believe.
G race, O how precious is the charming sound,
R ejoice, dear parents, it doth still abound.
A nd now, open your hearts, Him entertain;
C ry, "Come, Lord Jesus, now within us reign."
E ternal praises be unto Him given:
M ay we at last behold His face in heaven,
A nd there, with all the glorious choir to sing,
S ound forth His praise, and make the heavens ring.
O come, dear parents, (here our days are few,)
N ow with all diligence this way pursue.

"M artha! Martha!" the Lord once said,
A nd, "one thing's needful," then he adds;
"R emember this, the better part:
G ive me, O give me, all thine heart."
A nd this He doth demand of you:
R emember, 'tis your Maker's due.
E mmanuel shed His precious blood,
T o bring you to the fold of God.

M ay you, with Mary, choose the better part,
A nd never from the Saviour's feet depart.
S oon may He fill your soul with peace and pow'r;
O nly believe, you'll feel the gracious show'r.
N othing more there is to do: Ask, and it is given you.

And now farewell: I drop my pen,
Lest too much time in this I spend.

A. M.

LETTER XI.

TO HER SISTER MARGARET.

St. Austle, Oct. 7. 1822.

I trust, my dear sister is pressing after the fulness of God. This enables us to glorify God in our bodies and spirits. It is "the hand of the diligent maketh rich," said the Lord. "My servant Caleb, because he had another spirit, and hath followed Me fully, him will I bring into the land." There is first obedience required, then diligence in filling up our place, and then to count ourselves unprofitable servants. Stand still in the way of duty, and permit the Lord to bring us in. I believe, my dear, your one desire is, to be such as the Lord would have you to be: then I would say, "Is this the way you are taking?" We shall not receive the crown, unless we strive lawfully.

The Lord is a God of knowledge, and by Him actions are weighed. You have a place to fill up in the body, and only in your own place will you be perfectly happy. If one member is unfit to perform his office, the whole body is apt to suffer, more or less. You have, in the family, an important place to fill up, if no other, and you need great grace to be prepared for the same; to adorn the doctrine of Christ your Saviour, in all things. O, my dear, set the Lord always before your eyes. Remember your family duty. Use every possible means to banish a trifling spirit; for it will, if indulged, rob you of your strength. And keep evil speaking at the utmost distance—that dreadful and almost universal evil. There is no other way to escape the corruption that is in the world, through lust, but being partaker of the divine nature; and the more of that nature we enjoy, the easier we can pass through the cares and snares of this vain world. Come, my dear, launch out into the depth of the mercy of God.

ANN MASON.

LETTER XII.

PARR, Oct. 9, 1822.

My dear Sister,

For four years past, I have had no room to complain that any thing hard is required of me. You well know, there was a time when it was not so pleasant; but I had disappointments. And is the nature of those things changed, which once produced such bad effects? No, they are not: it is my nature is changed. Old things are passed away, and all things are become new. And therefore, I am never disappointed; for I am nothing. It is not I that live, but Christ living in me; and all the enjoyment I expect, is in and from Him. There is no self to be gratified, (that is, while resigning.)

Some say, such a person was indulged, when permitted to choose their own way, and why not I be favoured so also? If this is granted, it generally leads to a heavy cross; but the prudent foresee this, and hide self in the immense ocean of mercy. While self would say, "It is impossible I can yield to this;" faith lays hold on the strength of Omnipotence, and cries, "I can all this do." At once the mountain becomes a plain; the rough

way becomes smooth: what had the appearance of a grievous burden, is become a delight. Obedience is an acceptable sacrifice to God. None but those who travel in this way every moment, can rejoice evermore. What real enjoyment there is in being out of self, and into God. There is joy in being lightly esteemed. My dear, if not yet in possession, at once go up and possess.

ANN MASON.

LETTER XIII.

TO C. AND G. COURTICE.

MINEDUE, Oct. 19, 1822.

Dear Brother and Sister,

Why is it there is so much complaining among professed Christians? Is it not because a form of godliness will not overcome the corruptions that are in the world, through lust. Some think it would dishonour God, to believe it possible to live without sin; as if it was one of His best friends. And some are such advocates for sin, as though it was the most precious jewel man can possess, and are afraid any should be foolish enough to lose it; and within these narrow limits, would confine the power of God.

Others go a step further, and permit the Lord to cast out sin; but they are also very careful, lest they should run to extremes, by permitting the Lord to do too much; and lest, if they should partake too much of the Divine nature, they should become high-minded. This is not directly their creed, yet it is indirectly; for they teach by their experience, that it is necessary to have cause to complain often. Though sin is cast out, yet there is a void, ready to receive temptation of various kinds; and in order that satan may keep them in this state, where he hath so much room to work, some will caution such to be well guarded against this extreme. They may use a measure of self-indulgence, by being a little conformed to the world; in order that they may not appear so very contemptible, and may sometimes complain, &c. &c.

But, oh! this is something much more serious, and of greater consequence to believe, what but so few bear testimony to. They do not say to the Lord, when He hath cast out sin, "Thus far shalt thou come, and no further;" and so limit the Holy One of Israel, by only taking counsel of barren souls, and human reasoning. But they reckon themselves dead to sin; and yet more, alive to God: and that it is the will of God, in Christ Jesus, that they should rejoice evermore, and in every thing give thanks. And further, according to the words of the blessed Redeemer, "I am come to save that which was lost." What was lost? why the image,

life, and nature of God. Those believe their Bibles, as well as read them; and as He is, so are their souls in this world. And as Adam, while in Paradise, was exempt from anxious care; so are those, while obeying their Maker fully. Adam was tempted; but it could not rob him of any joy, while he obeyed: and if our souls are fully restored to the image of God, there is no more room for satan, than in Adam, while we are fully obedient. As soon as Adam transgressed, he fell; and so, if we wilfully break a known commandment, we are condemned. We have an advocate with the Father, Jesus Christ the righteous: so the free gift is superior to the transgression.

This is salvation, free for every soul of man. I have not learnt it in theory only, but by happy experience.

ANN MASON.

LETTER XIV.

TO W. AND G. REED.

Very dear Friends,

I HOPE this will find you with your faces toward Zion, enquiring the way thither. And that, to this end, you are laying aside every weight, and

your most besetting sins. Constitutional, habitual, or profitable, those wait every opportunity to conquer us; and they surround us, wherever we turn. And if nothing else will do, there will be a crying down of the possibility of living without sin; at least, (says the author of all guile,) in your situation, or of your constitution. And he appeals to experience for the truth of what he hath advanced. Saith he, many times, "You resolved to get the victory; and if there had been a possibility, you would have gained it." I am persuaded this is one of his grand devices, by which many are shorn of their strength.

If the Searcher of hearts were now to point you to this world, with all its conveniences, and say, "Lovest thou me more than these?" I trust you could answer as Peter did. I hope to meet you on the other side of Jordan.

Glory already buds,
And grace will blossom there.

Yours,

ANN MASON.

LETTER XV.

TO C. REED.

St. Austle, Nov. 19, 1822.

Very dear Sister in divine bonds,

As you requested on your last, that I would write soon, so I sit down now, in order to do it; conscious how very little my letters can convey, worth notice, which almost bids me be silent. Though, understand me, it is not for want of matter, but language. What yours conveyed, afforded me satisfaction; and called for gratitude to the best of Beings, on your behalf. As it respects our glorious privilege in the gospel, as you justly answered me, it cannot be fathomed; for who, by searching, hath found out the Almighty to perfection, or sounded the depth of divine love. Oh! what there is contained in what you said you believed to be the believer's privilege: to be cleansed from all filthiness of the flesh and spirit, and to *be filled with all the fulness of God.* And, as is added, to know the love of God, which passeth knowledge. I can tell my dear sister, that I do still enjoy a measure of that faith, which put me in possession of that love, that many waters cannot

quench: no, not all the floods of temptation. In Him I live, and move, and have my being. What a safe abiding-place; being secluded from the hurry and bustle of self-conceit and self-applause: no more dissatisfied at not being esteemed, or displeased at the honour conferred on another before one's self; being less than the least of all saints.

This is not only a safe habitation, but a rich inheritance. It is a paradise of love, which is indeed a fruitful soil: it is made fertile by a well, whose waters never fail. That precious fruit, holy zeal with courage, if persevered in, completely removes that dreadful disorder of complaining, that hard things are required of me.

Though of myself, I have no might,
To fight or yet to shun;
Yet, with my captain, Christ my Lord,
I through a troop can run.

ANN MASON.

LETTER XVI.

LUXULLIAN, Dec. 5, 1822.

TO HER SISTER MARY.

Yesterday your kind letter came to hand;
From which I was constrain'd to understand,

You thought that to you I have prov'd unkind:
My dear, by me, it was not so design'd.
The days, you know, are short, wherein there's light:
I've sometimes far to walk before 'tis night;
And other duties, that take place beside;
So that my time is always occupied.
But yet, to write I cannot long neglect,
Without feeling within, the bad effect.
This is a means that doth, at least, afford
A pow'r to cleave more fully to the Lord.
No, no, my dear, I do not you forget,
When I in pray'r approach the mercy-seat:
My cry is there, that God your soul might fill,
And stamp it with His Holy Spirit's seal.
'Tis great, indeed, for to be cleans'd from sin;
But greater when the life of God is in;
But far superior still, those souls are blest,
On which his image is indeed imprest.
Such dwell in God, and God abides in them;
And now, in spirit, they are join'd as one.
They love the Lord with all their heart and soul,
For He is thus become their all in all.
In them, indeed, a heaven is bestow'd:
For what is heaven, but to dwell in God.
To see His face, no mortal man can bear;
Yet, in the soul, He doth Himself appear.
The Holy Spirit of the God of love,
Doth fully garnish all the courts above;
And so He doth the soul where He thus dwells,
With glory and with God He ever fills:
'Tis through a glass they now behold His face,
And by the eye of faith they on Him gaze.
As they behold Him, just so now they be:
Their souls are chang'd from glory to glory.
And now in such, the law of God's fulfill'd:
They live to love Him, and to do His will.

Though creatures may attempt to have a part,
Their cry is, "No, the Lord hath all my heart."
While I thus view what's done for wretched man,
My raptur'd soul doth in amazement stand,
Ready to cry, "O earth, astonish'd be!
Wonder, O heavens, why such love to me."
Oh, had I language fit, how loud I'd sound,
And in this pleasing work would I abound;
For to declare how great salvation free,
For all the human race, as well as me.
E'en while I write, I now the witness have,
That ev'ry soul that will, may thus be sav'd:
Thus, to abide in Christ, he always may
Rejoice in Him, and, without ceasing, pray.
And this religion doth a power afford,
Always to trust in Jesus Christ the Lord;
Never to doubt that all He doth is right,
And stay on Him, wherein they have no light.
If so, my dear, then, is it so with you?
Can you declare, from what you feel, 'tis true?
Are you in glory even joyful now?
Doth all within to Jesu's sceptre bow?
When He commands, doth all within resign?
And say, in truth, Thy will be done, not mine?
I want no thing, but Thou long with me be;
And where Thou goest, I'll always follow Thee."
If so, I know you can always rejoice;
Having thus made the will of God your choice;
For this at once lays all things hard aside,
And far above all storms the soul doth ride.
If you are there, with Mary still abide,
And Christ will be your sure, unerring guide.
For thus He saith, "I'll ever be with thee,
If by my Spirit thou wilt guided be."
Look to the Lord: Oh! what He will bestow!
What there's prepar'd, as yet we little know:

The length, and breadth, and height of love divine,
And all in Christ, by faith, is yours and mine.
Whate'er you want, He saith, "O come to Me:
All things are ready, even now," saith He:
"Ask in my name, and it shall then be giv'n;
Fulness of joy, the earnest of your heaven."
O come, and at His mercy-seat be bold,
And, on His promises, by faith, lay hold.
Oh, what there is contain'd in this His word:
All that be perfect, shall be as their Lord.
And thus saith John: though Him we cannot see,
Yet, as He is, so in this world we be.
While here I live, 'tis only to obtain
More life to God; and, for to die, is gain.
I know there is a crown prepar'd for me,
And with my Saviour I shall happy be.
Oh, with what wonder we shall then review,
How in this wilderness we were brought through.
So now farewell, my sister, for awhile:
Please to remember me to Brother Lyle.
Accept my love: give it to all you see;
At least, that may some knowledge have of me.

ANN MASON.

LETTER XVII.

TO SAMUEL THORNE.

PARAMOUR, Jan. 4, 1823

Dear Brother in the Lord,

IF I may judge, from what I last receiv'd,
I find you do to all, in justice give,
With whom you have to do, what is their right,
And this gives me encouragement to write.

In what I write, I now intend
To let you know, through grace, I mean
For God alone to live and die,
And while on earth my place supply.
This is the most excellent way,
The Lord in all things to obey;
It makes us to salvation wise,
And far excels all sacrifice.
Thus Samuel unto Saul did say :
The Lord's well pleased with this way,
When He is not with sacrifice;
And yet, by some, how little priz'd.
From example we see 'tis best;
For in this way there's perfect rest.
Though others may against it say,
Through grace, I'll keep this good old way.
In it I've found the peace of God;
His love shed in my heart abroad;
And can with confidence draw nigh,
And boldly, "Abba, Father," cry.

In it I've found that precious blood,
That, from the mercy-seat of God,
The Holy Spirit did apply,
And all my sins at once did die.
And in this way I more have seen,
Than merely being cleans'd from sin,
Though this is a great salvation,
Yet little in comparison,
To what there is prepar'd for them
Who do believe with all their heart,
And never from the Lord depart.
The Holy Spirit dwells within,
And, as a never-failing spring,
Supplies the soul with heavenly grace,
And satan cannot find a place
Within the soul that thus is stor'd:
He only lives to love the Lord.
The soul with joy and peace is fill'd,
And by the Holy Spirit seal'd.
Such cannot doubt but there's is heaven:
They have from God the earnest given;
The full impression left behind;
And thus their light to others shine:
Can always say with confidence,
"The Lord is mine, and I am His:"
Having always power for to choose
The will of God; and not refuse
To follow Him, where'er He goes.
Only seeking Divine applause,
All consequence is now laid low.
Such only live their God to know,
Love to be little and unknown,
So that they may with Christ be one.
Prais'd be His name, a little measure
Of this, I can declare, with pleasure,
He hath on me, a worm, bestow'd:
My soul each moment dwells in God.

For to complain I have no need:
I on the tree of life do feed.
My soul's to paradise restor'd,
And holds communion with the Lord.
I never feel a doubt or fear,
But, where He is, I shall appear;
If I hold fast the earnest giv'n,
I soon shall reign with Him in heav'n.
My soul cannot be satisfied
In what I have, there to abide;
While I behold such fulness free,
For all that come to God as me:
Not worthy of myself to stand,
And yet through Christ do all demand.
And here I'm lost, such wonders see,
In love, vast love's immensity.
E'en now is pour'd the mighty flood;
And, oh! I'm lost! I'm lost in God!
Silence must speak, and judge you may,
If possible, what I can say.
A thousandth part I cannot tell:
My soul is fill'd with glory swells.
So now, farewell, my brother dear:
I beg you'll with my manner bear,
And join to praise the Lord with me,
And pray that I may faithful be;
Improve the time and talents giv'n,
That we may meet to praise in heaven.
I with this send my love to thee,
W. O'B. and family,
And all that may remember me.

ANN MASON.

LETTER XVIII.

TO W. O'BRYAN.

MEVAGISSEY, Jan. 24, 1823.

ear Friend,

Being the Lord's by ten thousand ties, d loving Him with all my heart, I feel it my duty d privilege to serve Him with all my powers. nd all I do comes vastly short of what I long to . I never saw the value of precious time as I ve of late: every day seems too short, as I so ıch long to lay up a good foundation against the ıe to come: every duty is so pleasant, especially at of making known the loving kindness of the ɔrd, in so abundantly blessing my soul. By thus attering, I do increase. Yet, for want of lan- age, I am generally cramped. Oh, how I long explain more fully than I now can, as far as I ve learnt by experience, how great the believer's ivilege is. Glory be to God, I do enjoy a con- ınt communion with Him, and can rejoice in Him vays. I know I have nothing within, that doth one moment oppose his will; but I can always joice in the same. I feel it is my privilege, to ow more of God every moment: what a easing prospect! At night, when I lie down in the

arms of the Redeemer, fully satisfied with his mercy, I look forth with transporting joy. To-morrow I may enjoy more of God, by having my soul more enlarged; and shall thereby be prepared to glorify Him more. I often think, were it possible I could get to that state, that I could not get more like God, it would be a burden to live; for though my soul is perfectly satisfied this moment, this will not perfectly satisfy the next. I must be going forward, searching after the knowledge of God, as for hid treasure. Praise the Lord: Hallelujah, Amen.

ANN MASON.

LETTER XIX.

LUXULLIAN, Feb. 1823.

Dear Parents,

Praise His name, I can say, Jesus and all in Him are mine. I feel I am growing up into Him who is my living head. He still preserves me alone for Himself; and my heart is fixed, through grace, to know nothing among men, save Jesus Christ, and to live and die wrapped up in Him. I do not serve God for nought. I prove Him to be a promise-keeping God. As yet I have ever proved, my strength has been according to my day. In Him I evermore rejoice. The more

I view His greatness, the more I am confounded; and so self is destroyed, or completely swallowed up in God. O, join to praise the Lord with me, and let us magnify His name together. Bear with me, your child, while I add, live to God, and for him. May the Lord be your portion for ever, is the prayer of your daughter,

ANN MASON

LETTER XX.

WRITTEN TO A YOUNG WOMAN IN DESPONDENCY OF MIND.

ST. AUSTLE, Feb. 11, 1823.

Very dear Sister in the Gospel of Christ.

Though silent long, I do at last intend,
In what may follow, to employ my pen
In writing one I do sincerely love,
And hope to meet her in the courts above.
I find you've wonder'd why I have not wrote:
I, too, have often on the subject thought;
Yet hitherto from it have been detain'd,
By thinking it would only be in vain.
All I can say, I've thought, at least, would prove
To darken counsel, more than gloom remove;
And if I'm silent, I no harm shall do;
And thus I have neglected writing you.

I now feel mov'd to think, that, if I do
Withhold what's meet, poverty must ensue;
And if I scatter, and increase my store,
This may remain when time shall be no more.
So now I venture, in the strength of grace,
With a desire to supply my place,
That is prepar'd by my unerring guide;
That He at last may place me by his side.
My cry is, " Father, teach me what to say:
Give me a portion, I through Jesus, pray,
That to my sister may prove, in due time,
And the true light thereby may clearly shine.
I feel a hope He will the truth reveal:
I trust His promise, that can never fail;
Heaven shall pass, this earth be seen no more,
And yet His promise stands for ever sure.
O, may I write, as Moses did of old,
And the same spirit now the truth unfold,
That did inspire the first pen-man to write,
And mysteries were thereby brought to light.
While pondering on the Scriptures, and your state,
I have been bless'd abundantly of late;
And on this proof, I now assur'd do rest,
That Jesus waits your soul indeed to bless.
If you obey the great Jehovah's call,
And in his arms of mercy naked fall,
In His own way your waiting soul stand still,
You'll shortly prove this is His righteous will;
That you in Him should evermore rejoice,
Having a pow'r to make His will your choice.
Lie at His feet, and, without ceasing, pray,
When He commands directly to obey.
This to obtain, the way so easy is,
That fools, therein have never need to miss.
So plain it is, that a wayfaring man,
If he will seek this way, may understand.

In Holy writ, we clearly understand,
A very God became a very man;
On Calvary His precious blood was shed;
There suffer'd death, in every sinner's stead.
And precious promises so great they be,
Fully declare that grace for all is free;
For those whose sins are as the scarlet dye,
Or swell as mountains, and reach to the sky.
Matters of fact fully declare the same,
That all who seek shall find, in Jesu's name,
For all their sins a pardon full and free,
However great or heinous they may be.
A vile Manassah, through Him mercy found,
After his wickedness did so abound
To cause Jerusalem with blood to flow;
Even on him, the Lord did mercy show.
A Mary Magdalen, although possest
With seven devils, did in him find rest:
The fears were driven, and her soul was freed,
And she restor'd to love the Lord indeed.
A dying thief, that hung on Calvary,
The precious blood did there rejoice to see:
Even a robber there could pardon find,
And the same day in Paradise did shine.
And faithless Thomas, even while he fear'd,
Jesus, in mercy, unto him appear'd,
And thrust his hand into His wounded side;
That cleft, where every guilty soul may hide.
Even backsliders may again be heal'd,
And have the pardon on their conscience seal'd.
Jehovah cries, "E'en now return to me:
Embrace salvation, and I'll love you free."
A Simon Peter once so basely fell,
To curse and swear, and also lies did tell;
And yet for all, in Christ he mercy found;
Where sin did once, grace did much more abound.

There's no just room for any anxious fear,
Or seeking souls, of mercy to despair;
While Jesus is our advocate with God,
There His five wounds in our behalf are show'd.
Yet precious blood and promises combin'd,
Can never change our nature to divine,
Till precious faith be added thereunto;
For, without faith, we nothing good can do.
And Paul declares, this is the gift of God:
The way to have it, Christ himself hath show'd.
He said, (who, to His word is ever true,)
"Ask in my name: it shall be given you."
What you desire, when through Christ you pray,
"Believe it yours," the Lord Himself doth say:
And as your faith is, so it shall be done;
And thus we may with Christ become as one.
I doubt not, but the devil to you may
Attempt to prove, this is too plain a way;
That 'tis presumptuous in this way to ask,
And point you out some very grievous task.
But O, my dear, let Jesus Christ be true:
Believe his words, whatever may ensue;
And if you use the precious faith you have,
You'll not be guilty, if you are not sav'd.
Methinks I hear dear Frances now reply,
"Could I believe, all gloom would shortly fly;
But oh! I am shut up in unbelief;
And this produceth in my soul much grief."
My sister dear, examine yet again:
Surely a grain of faith doth yet remain,
That, if improv'd, would soon ascend so high,
That doubts, and fears, and unbelief would fly.
You cannot doubt the power of God to save,
Who a dead Lazarus call'd from the grave.
The great I AM, the Lord, the God, said He,
"Is there a thing that is too hard for me:"

Or yet His willingness the sick to heal;
Or, that His promises can ever fail,
Who did His enemies so vastly love,
That brought Him from the glorious realms above.
Hark how He saith, " My child, what shall I do?
What portion shall I now impart to you?"
He holds the sceptre: come, make your request:
To glorify Him, O, yield to be blest.
Grace, in abundance; yea, and glory too,
He now is waiting to impart to you.
His hands are laden, O come, look above,
And even now your soul he'll fill with love.
The Father saith, " My child, O come to me:"
The Saviour saith, " Behold, my grace is free;"
Fulness of joy now waiting you to send,
And angels on salvation's heir t' attend.
Once more, gaze on the precious bleeding Lamb,
That now, for you, before the throne doth stand;
And think, " Oh, can I thus dishonour Him,
By unbelief, that soul-condemning sin."
Oh, can you any longer fearful be;
Or doubt a moment, when grace is so free.
O now, by faith to Christ, open your heart:
He'll then come in, and never thence depart.
Methinks the enemies begin to yield:
Jesus the conqueror, commands the field.
Oh, see them flying now before your eyes;
And look above, behold the glorious prize.
Then more than conqueror you'll shortly be:
Jesus Himself will fully set you free.
And with what rapture will you then proclaim,
The pleasing wonders of a Saviour's name.
I now with joy anticipate the time,
When thus your light to all around will shine;
Convince the world you have with Jesus been,
And that you are in all things taught by Him.

Where sin abounded, grace may more abound;
And you may in the upper courts resound,
All glory to the Eternal One in Three,
Who was, and is, and evermore shall be.
Farewell, farewell, to every painful fear:
A kingdom then with Jesus ever share;
Range the sweet plain, on Canaan's happy shore,
And of salvation sing for evermore.

ANN MASON

LETTER XXI.

TO S. AND M. MASON.

ST. AUSTLE, March 20, 1823.

Dear Brother and Sister,

Although I seldom write to you,
'Tis not for want of love;
But other things demand the time,
As on my way I move.

I now few moments have to spare,
And with delight employ
In writing you, and pray it may
Prove to increase your joy.

I know it would, were I possest
Of language for to tell
A thousandth part the joy that's known,
Where I each moment dwell.

It is a fruitful land indeed;
There streams of life do flow;
And precious fruits of Paradise,
In endless plenty grow.

Jesus is king, and reigns above,
  And all to Him submit:
There none demands a higher seat,
  Than at the Saviour's feet.

There always peace and harmony,
  And constant joys abound;
And nothing grievous to be borne,
  Within His reign is found.

As a great rock the Saviour is,
  Till storms are overpast;
And overshadows with His wings,
  From every furious blast.

He riches is in poverty,
  And also ease in pain;
And what I for His sake resign,
  Shall be eternal gain.

So, with delight I glide along:
  From anxious care I'm free:
My heart is pure, and blest I am:
  The Lord I always see.

My wisdom, Prophet, Priest, and King;
  My Husband, Brother, Friend:
Love so unbounded and immense,
  That never knows an end.

I see the labour of His hands,
  Or impress of His feet,
In all events of Providence,
  That in my way I meet.

I know He is too wise to err,
  Too good to be unkind:
And all I need to do His will,
  Through faith, in Him I find.

I can declare with one of old,
  "Whatever is, is best;"
And in His will, from day to day,
  I have a perfect rest.

I trust you can with pleasure join,
  To praise the God we love;
And that you do in strength of grace,
  Toward Mount Zion move.

Not resting in experience past,
  Or what you now enjoy;
And press toward the mark and prize,
  Your every power employ.

So now farewell; and if no more
  This side Jordan we meet,
Where duty calls, let us obey,
  And run with cheerful feet.

Please to receive my love with this;
  Give to all friends the same;
At present, time will not permit
  To mention all by name.

ANN MASON.

LETTER XXII.

ST. AUSTLE, March 22, 1823.

Dear Parents,

I have just received a letter from sister M. that informs me of her being at home, and that the family are under affliction. Let us even in this rejoice; being assured it is, at least, permitted by the kind hand of Providence.

God will not lay upon man, more than is right. He knows how to deliver the godly, out of temptation and affliction. Only duty is required of us; for all events belong to Him, who said, "Seek ye first the kingdom of God, and His righteousness, &c." Then, all we have to be careful for is, to know, of a truth, that Christ is formed in our heart, the hope of glory; and that He hath set up his kingdom there, and reigns over every affection and desire: having given all into His hand, to do as seemeth Him good. Never attempt to take our cause out of His hand; but permit Him, in all things, to choose for us: always ready to give up to what He demands, and receive what He sees fit to impart. In this state, we are prepared to obey the exhortation: "Be careful for nothing; but in every thing, by prayer and supplication, with thanksgiving, let your request be made known unto God." And the power that will enable us thus to live, may be had. Thus saith the Lord: "Ask, and it shall be given you:" then, my dear parents, be not backward in asking. I know that this grace is free for all. I trust you do see a beauty in being thus given up to God; and, in a measure, have proved that Jesus came to save His people from their sins. It is great to be saved from the love of sin; for when the love is gone, the practice will cease. Yet it is greater still to be saved from the guilt: this, I trust, you know something of. There are better things prepared for you, than you have yet attained to. Perhaps God

sees, the only way to bring you to the attainment of the same, is through affliction.

Were I now to consult flesh and blood, I should soon desire to see you; yet, while looking at the things not seen, (with the eye of the body,) I feel I could not choose to be with you without a conviction of duty. The prospect of meeting you all in glory, would more than a thousand times supply the lack of your presence now. Shall I thus be blessed? How can I bear the thought of one of you being cast away from the Lord. My dear mother, be not uneasy respecting my body.

ANN MASON.

LETTER XXIII.

TO THOMAS AND MARY OLIVER.

QUITHOCK, April 11, 1823.

Very dear Brother and Sister in the Gospel of Christ.

Hasten on, dear friends: make some progress every moment. Through grace, I am resolved to follow. Let us, by our running, cry to such as halt, "This is the way." Come, help me to praise the Lord. I never had a greater reason

to praise Him, than now. I feel no jarring string: all joins in concert, to say, " Thy will be done."

ANN MASON.

LETTER XXIV.

TO H. MAJOR.

ST. GERMAN'S, April 14, 1823.

Dear Brother in the Lord.

I hope here is good doing, especially among professors. Many seem panting for the life-giving streams, and more teachable than I generally find professors. O, pray the Lord to pour out the mighty flood, that these thirsty souls may be satisfied. Please to remember me to all the dear friends: tell them, if I do not write as soon or often as they expect, it will not be that I forget them. I am only satisfied to write, when I feel it is my duty, from my unerring guide, that I can do it to the glory of God. I feel resolved, through grace, to be more than ever attentive to the Spirit's teaching.

ANN MASON.

LETTER XXV.

TO HER BROTHER WILLIAM.

EXETER, May 7, 1823.

My dear Brother,

I HAVE felt much on your account, for some time, by reason of your being so exposed to temptation, from devils and men. I have more than once thought of writing you on the subject; yet, the thought of touching so tender a part, both in you and me, hath hitherto prevented it. But at last, with a melting heart, I take up my pen to do it, with a longing desire to bear your every burden, were it possible. Tears run while I think, will it be, that I shall be forced to hear my dear brother W. is shorn of his strength, and become weak as another man, through the snares of the wicked world?

Since I heard of your travelling, as you do, an expression hath dwelt much on my mind, that I heard, years ago, from a person that had tried the like occupation, that it is impossible to do it, and get any worldly profit, and live to God. I have endeavoured to remove them from my mind, by hoping better; but still they follow me. My

dear brother, I must beg you will make it a matter of prayer, till you are assured of what is your duty respecting the same. Give up your own will entirely, and look off from worldly prosperity; and be not satisfied with any thing less than a direct answer from the Lord. An uncertain state is an unsafe state: we are not safe, but in the path of duty. And if you are really convinced it is your duty, you have need of great grace to get through safely. Oh! well weigh these important things. If you only rob your own soul, how dreadful! but, in addition thereto your family, you will be unfit to fill up the important place of a husband and father; and if, while caring for the perishing clay, you neglect the immortal soul, how awful the consequence! And still greater yet the church of God: you are called to labour therein; and there is no other sacrifice that you can make, as a substitute for your lack of service therein. And nothing can prepare you to fill up that place, but being filled with the life and power of God.

ANN MASON.

LETTER XXVI.

EXETER, May 8, 1823.

Very dear Sister,

I BELIEVE I may truly say, I am aiming to be as holy as I may be on earth. I am willing to do or suffer, whatever the Lord is pleased to call me to, or lay upon me. I see no place but I should be willing to fill: if called thereto, I know the Lord would qualify me. I am willing He should take or give what He will. I have only to attend to duty, and leave consequences to the disposer of events.

I trust you have in possession, that which we talked about the last thing; or, if not, that you are contending for the same, with all your powers. How little is every other qualification, without the seasoning power; and nothing less than enjoying this liberty, will prepare us to be generally a blessing. It is only being swallowed up in God, will enable us to become all things to all men, as far as it is our duty. As far as there is any part tainted with selfishness, it will prove an hindrance. Be diligent in improving time. My dear, bear with my plain dealing; as one that is resolved to learn those lessons, more fully than I have yet done.

ANN MASON.

LETTER XXVII.

EXETER, May 19, 1823.

Very dear Parents,

I feel it both my duty and privilege, to embrace every opportunity in writing; yet, in this as well as in every other part of duty, I want to have some good end answered.

It is with much pleasure I now use my pen, as this seems at present the most excellent way. And, I am persuaded, that upon this depends my present and eternal happiness; to live in, and be moved by, the Holy Spirit, and never to take one step, further than that anointing teacheth.

Previously to my coming here, I had no direct conviction that this was my place. I am persuaded, my stay here will not be long; but I am willing to stay as long as I can be the means of the least good, or bring glory to God, and no longer. This was the end of my creation; and less than my all I cannot presume to offer to Him, whom I trust for more than life. While looking back on past events of Providence, my heart overflows with gratitude.

I trust, dear parents, you are contending for the heavenly country, as you prove there is no real

enjoyment in any thing this world can afford: for here, each pleasure hath its poison too, and every sweet a snare; but godliness is profitable for all things.

ANN MASON.

LETTER XXVII.

TO C. O'BRYAN.

EXETER, May 19, 1823.

Dear Sister in Divine bonds,

I CANNOT say what I would desire, respecting the good work in this city; yet I am not willing that the least dawn of good should be lost in oblivion, but rather that the deeds of the Lord should be made known among the people.

Praise the Lord, I live wrapped up in Him: times or place, people or means, make no difference, in the greatest sense. Glory be to God and the Lamb for ever, I am blessed indeed: O, help me to praise Him.

May this find you full of faith and the Holy Ghost, is the prayer of

ANN MASON.

LETTER XXIX.

EXETER, May 23, 1823.

TO HER SISTER MARGARET.

Dear Sister,

I NOW take up my pen, to give you information of what I have a long time anticipated, from a direct conviction that the Lord called me to go to London. Yesterday, W. O'B. returned here, and directed me to go as soon as possible. I was never better satisfied respecting any thing I have had to pass through; for I never before was indulged with such a direct and powerful conviction of duty. I believe, for years, I have had a call to go up the country, and have been preparing for the same.

ANN MASON.

LETTER XXX.

LONDON, May 31, 1823.

Very dear Parents,

I FEEL it my duty to write a few lines. I am just arrived in this place, where, I am still assured, my appointment and coming here is of the Lord, who is too wise to err. The path hath been so easy and plain, I have not seen the appearance of a cross in all the way. Glory be to God for ever, Amen.

I believe I shall see and feel greater things, before I leave here again. I think I never felt more at home; and I am much better in body than I could expect, after riding so many miles, and being out all night.

ANN MASON.

LETTER XXXI.

TO WILLIAM ALLEN.

LONDON, July 31, 1823.

Dear Brother in Divine bonds,

I HOPE thou art still ready to rejoice with them that do rejoice, which is my experience. The cause of my joy is, I have every want supplied: there is no complaining in our streets; the painful effects of war are never felt. In keeping the commandments there is present reward. Glory to God in the highest: Hallelujah. Amen. Nothing is permitted to take any part from Him. Delightful it is, indeed, to serve my God alone. Where sin did abound, grace doth much more abound. Once I had not power to choose the will of the Lord; but now I feel as if I could choose nothing else: not only because it is my duty, but all within delights in that choice; and it is as natural now to choose, as it was once to refuse it. At present, I believe I am where the Lord would have me to be; but yet, I am fully persuaded that my labours will not end in London. Come, brother, amend thy pace: the only way to get on safely, is to give up all.

ANN MASON.

LETTER XXXII.

TO MARGARET.

LONDON, Aug. 26, 1823.

Very dear Sister,

THINE of the 18th instant came to hand, for which I feel thankful; as it conveyed the best news of thyself I desire to hear: that thou art living to, and for God. Dear sister, still live for this alone: never permit any thing, for one moment, to rob the Saviour of His due; which is thy whole heart, and implies all thou hast: nor divert thy mind from always choosing the most excellent way. Be not satisfied to live as most do. Never look to any man or woman, as a direct pattern or example. I am persuaded, that those who are wholly and entirely devoted to God, are but few. Profession is now fashionable, but who are the men and women that can say, in all things, "the will of the Lord be done?" Bless the Lord, that there are in the earth some such; and art not thou ready to cry, "May I be one?"

I hope my dear parents are living as dying mortals should; holding themselves in readiness.

ANN MASON.

LETTER XXXIII.

TO W. AND M. MASON.

LONDON, Oct. 1823.

Dear Brother and Sister,

I HOPE you do not charge me with ingratitude, or ever be uneasy in consequence of my not writing; for I shall follow every sense of duty thereto.

I dwell in God, and He is unchangeable. I only experience this change: every grace of the Holy Spirit grows stronger and stronger. Thus, I live perfectly happy. I cannot desire any thing that I have not a measure of, but a constant increase of the same. Be careful to maintain good works. Adorn the gospel you profess. Permit nothing justly to be laid to your charge.

ANN MASON

LETTER XXXIV.

TO MARGARET.

Dec. 12, 1823.

Very dear Sister,

I THANKFULLY received thy letter, and was truly glad to be favoured with its contents. Surely, nothing is too hard for Omnipotence to perform. Is it possible that we can ever doubt, when we review what the Lord hath wrought for us, as a family, in eight years? And how loudly this calls for obedience and gratitude! how great will the condemnation be, if, after all, any should be cast away. Can we do less, than be willing to follow the Lamb whithersoever He goeth? I trust thou hast indeed made this happy choice. Oh, my dear, think nothing too dear to part with, or too great to suffer, to bring glory to God. Never be afraid of the cross; for it is the direct way to the crown and a kingdom. Yet, be sure never to make a cross for the want of yielding to obey; for that way, in the sight of God, is better than sacrifice. What springs from a flame of divine love, is fruit well pleasing to God. Labour ardently for the attainment of that glorious liberty, of being filled with

the fulness of God. I mean, labour to believe, against all human hope.

I live every moment dependent upon Him, for all I need for body and soul.

ANN MASON.

LETTER XXXV.

TO J. AND C. THORNE.

LONDON, Jan. 13, 1824.

Dear Brother and Sister,

BEING assured it is my duty and highest privilege, to make known the loving-kindness of the Lord, for that purpose I now take pen in hand. I suppose you have heard me say, that my enjoyment is a thousand times past expression. Yes, it was so when last I saw you; but now it is far superior to that. Then, I did not expect to be put in possession, while in time, of what I have since experienced. I have had such views of the believer's privilege, that fill me more and more with wonder: first, at the condescension of the Most High, in offering on the terms of "Ask, and ye shall receive, that your joy may be full;" secondly, at the backwardness of the people to receive, or even to believe it attainable. How few

so fully dwell in God, as to admit of no possibility to complain. It toucheth in me a tender part, to hear professors of Christianity complain; and how much more must it grieve the Holy Spirit of God. It directly casteth contempt on the Almighty; for if we profess to be given up to God, and yet admit the possibility to complain, we declare the Lord is not wise enough to teach, or strong enough to assist, or good enough to be kind, or hath not patience enough to bear with us. And nothing will save us from this deadly evil, but a full restoration to the image of God. Then we have no power to complain, as before we had no power wholly to abstain from it; as every cause will produce its natural effect, so, while there is within a want, its cry is, "Give, give;" and if there is not a full persuasion of being fully satisfied in God, there will be a seeking something else, which still leaves an aching void. And if it is sought directly in God, it will soon be found; so, if I judge aright, it is impossible for any to live, without more or less grieving the Spirit of the Lord, till changed into His whole likeness. And then there is no power in possession, that will oppose God, without a wilfully casting away, as our first parents did, which is possible; yet it is much more pleasant and easy to hold fast by God. Praise the Lord, this is the state of my soul; for praise to the Lord as naturally flows forth, as fire produceth heat. And to complain I cannot; for I feel no want of any grace,

which I have not a measure of in possession; which aspires for an increase, as it is prepared to receive: so there is a steady going forward, and cleaving to God.

Though satan comes, he hath no more power to draw me from a communion with God, while I obey, (which is the soul's delight,) than he had our first parents; for, as sin abounded, grace doth much more abound.

Accept of my love, and believe me, as ever,

Yours,

ANN MASON.

LETTER XXXVI.

TO C. THORNE.

CHIDDINGSTONE, KENT, March 1, 1824.

Very dear Sister in Divine bonds,

THY welcome letter came to hand last Friday; and, according to thy request, I now answer; as every means that is calculated to give some vent to my full soul, is desirable indeed.

Dear C. I am fully of thy persuasion, that while together, we did not fully profit by each other, as we might have done. I feel humbled before the Lord, and willing to make restitution. I know thy

remark is just, that there is a more excellent way to take towards some, in order to be more useful. Praise the Lord, He hath been bringing me into the way I long have sought; and have been often pained, because I found it not, or, at least, did not follow the light that would have led me to it. Though this I allude to, is not to make the least recantation of what I have professed. Neither dare I give the least room for any to suspect, that I believe them safe, while not pressing ardently to enjoy the rest and inheritance; as, I am confident, none can enter heaven, till they are thus fully saved, neither fill up our place on earth.

I came in this neighbourhood, (about twenty-six miles from London,) last Saturday. It is a very dark place. I suppose, if all is well, I shall return on Thursday.

My love to thy partner and all friends, and to thyself, from thy sister,

ANN MASON.

LETTER XXXVII.

LONDON, March 6, 1824.

TO HER SISTER.

Y dear Mary,

I AM constrained to believe that I shall t do all the work that is designed by the Lord : me, in England. I believe, if you are all fully ven up to God, and consult His will, you will t attempt to hinder me. I feel I could gladly l adieu to every known creature, if my going ne would answer the Lord's design. I am lly lost in the will of God, and jealous for His ghteous cause. I can sympathize with thee in y sufferings; yet cannot wish them less, if it is e best thing for thee. Thou art now in the furce. I still am a constant sufferer, from the ndy complaint. I have besought the Lord, any times, to remove it; but His answer is, My grace is sufficient for thee:" and I believe im, and that is enough. I suppose I could not ve to God as I do, without this: it is my daily oss.

ANN MASON.

LETTER XXXVIII.

TO WILLIAM LAWRY.

WOOLWICH, 15th of fourth month, 1824.

Dear Brother in Christ,

I THANKFULLY received thy letter by a friend, and now take up my pen, to acknowledge my gratitude for the same, and to say, that I do rejoice with thee in thy soul's prosperity; and add, brother William, press forward, and ever stand in the right place, to see the glory of God. When Moses requested to see His glory, he was taught of Him, where he should stand, to see Him as He passed by. Be thou also taught of Him in all things; and never lean to thy own understanding, or yet to man's teaching, any further than thou hast the inward conviction it is of God. Never borrow thy sermons from others: this will be superficial teaching, and thy hearers will be carried away in the sound; and though they may be pleased, they will not be profited. It will only have a tendency to darken the inward glory. Never depend on any man's judgment; nor go in the pulpit with, a *this* or *that* is my opinion. These weapons are too feeble to overcome the wicked one; therefore, thou wilt only defeat thy own pur-

pose. But get and keep the assurance within, to be able to say, "Thus saith the Lord."

These weapons are mighty to the pulling down of strong holds. The glory is departed from most professed churches. I am expecting to see a tremendous shaking of the kingdom of antichrist, and Babylon's strong walls and tower to come down. Wilt thou be a bold witness for Jesus? Come directly to be taught of Him; and "whatever thy hand findeth to do, do it with all thy might;" and do not attempt to worship God in man's will; but let it be always with the spirit and understanding. Let all be wrought in God. Live inwardly; and let this be thy only study, the Divine will. Never seek to please any further than to profit; and, in order to profit all the Lord hath sent thee to, be perfect, as thy Father which is in heaven is perfect. Before our souls are thus fully saved, there is a want in all our performances. This will prepare thee to go down into the graves, and bring up the prisoners out of the prison-house of sin, and raise dead souls. Oh, get this light, and let it shine. There is a great work indeed to be done. Oh, let the priests put on salvation, and the saints shall shout for joy.

ANN MASON.

LETTER XXXIX.

TO M. COTTEL.

WOOLWICH, 17th of fourth mo. 1824.

Dear Sister in Divine bonds,

—— No further than I stand in the will of God, can I do any thing profitable for myself or others. Praise the Lord, for the pleasant way He hath brought me into since I came to London: I mean, of being taught directly by Him; living alone on Christ, perfectly independent of any creature or means, any further than a direct gift of God. This is, indeed, a goodly heritage. I am wholly swallowed up in Him. About last Christmas I was fully convinced it was the Divine will I should not take quarterage: I directly told the Lord, I would obey His voice, and leave the event with Him; and I would trust Him, as long as He would give me power. And oh the glory that results from obeying the voice of the Lord. Freely I have received, and freely I must give. This is a liberty none can conceive, but such as prove it for themselves: though I condemn not others for acting otherwise.

My joy is complete. This is what completes the present, the prospect of a preparation to receive more; and thus I always live perfectly satisfied. I am crucified to the world, and the world to me. I never loved my fellow-creatures more, and never feared them less. I am as perfectly free from a party spirit, as though there was but one community; and neither directly, nor indirectly, respect persons. And oh, what have I of late felt for the state of the world, especially for professors. I sometimes sink beneath the weight. It seems as if giving up my life would be but a little thing, to vent out my feelings. If bodies could move as quickly as thought, and my voice reach where my desires do, I should, before now, have visited all the hireling priests, and proclaimed against their abominations; not only among Papists and Protestants, (of the national church,) but such as have a more blazing profession. Oh, who that hath their eyes opened can be silent? Who is on the Lord's side? Let such come forth boldly, and protest against the works of the devil in reality, both by precept and example.

I trust, my dear M. thou art willing to be one of the few, who are singular for piety. Oh, give thyself wholly to God; and, in the most minute thing, wait for his teaching. Live inwardly, and let all thy movements be in the perfect will of God. In this way alone we can be guided from

all that is wrong, into all that is right. Look at none but the Saviour for a direct model.

I sometimes think my work in England, at present, is nearly done.

Thine, as ever,

ANN MASON.

LETTER XL.

BRIGHTON, 30th of fourth mo. 1824.

Dear Parents,

I TAKE my pen in hand, to inform and consult you on a subject that I suppose may at first surprise you.

The subject I allude to is on marrying. At the time I received power from on high to be willing to be restored to health, it was applied, that if I was restored, it would some time be my duty to marry, in order to do all the work the Lord designed for me. When I was at Baddash, Henry Freeman came there. I felt as though I could go with him, to do or suffer the will of God. Yet I would not yield to think I should ever be his companion. But the impression that it would be, still followed me; and I tried to banish it. I saw no person that I believed I could be united with, with

whom I could be more holy and useful; so I concluded it must be from the enemy. Some time before my coming here, the impression that I received at Baddash again returned, with an increase of union that I had not felt to any other person. This I felt a fear of, being assured I was called of the Lord to go to London: so I used every means to arm myself against the possibility of my affection being drawn away; as I so much dreaded that snare, that I had seen so many taken in.

After I came here, I had such a conviction that it was my duty to go abroad with H. F. that I sunk beneath the weight, and rejected the message with all my power. The more I strove to keep it at a distance, with the greater force would it return. It often laid me on the floor, in deep groans to the Lord. I repeatedly cried, "I cannot yield till it is made as clear as noon-day sun; and one morning, while waiting before the Lord, He gave me such an assurance of His will concerning me, that I could not ask for a greater assurance, without grieving His spirit. H. F. had been labouring in the same way. I suppose, nearly every feeling corresponded; though he never spoke or wrote to me a syllable on the subject, till perfectly satisfied directly from the Lord. And though our every desire and expectation agreed, yet this could not add to the assurance we had before: it could only confirm the evidence. I am (and I believe I may with safety say we both are) free from entanglement,

and only seek the Divine will. If together, we will praise the Lord; if separated, rejoice in making the sacrifice; being assured that neither person, time, nor place, can disjoin, what God hath united.

Though it was my decided opinion, that an assurance of the will of God herein was attainable; yet I thought it must at least bring a degree of bondage. But I prove it quite the reverse. I now enjoy that glorious liberty, that I never before possessed. I believe that I am as perfectly free from shame in all I allow, and from the least gratification, out of the will of God, as Eve was when given to Adam. I do not allow one thought, but I would gladly let every believer know. I hope you will write, and let me know what are your feelings on the subject. I cannot feign humility, and ask whether you believe it is right, and pretend to be guided by your persuasion; as you know I cannot be in appearance what I am not; and in a thing of such great importance, on which my present and eternal happiness so much depend, will not admit of trifling with. And your believing it to be right, or all the people in the world, would be too feeble a testimony for me to rely on, if I had not the assurance from God.

ANN MASON.

LETTER XLI.

TO WM. AND C. O'BRYAN.

BRIGHTON, 14th of fifth mo. 1824.

Very dear Friends,

I now, indeed, love you with a pure heart fervently, which constrains my pen to move, though it is near bed-time. As my time for writing is very short, I must hasten to the intended subject; the substance of which you should have had before now, but I waited till an answer to H. F.'s arrived, and finding part of his not answered, it gave room to suppose you might have thought the statement incredible. I doubt not but it gave you surprise; but though it did, I am assured it gave no real pain, if, by you, the Divine will only was consulted. Neither can I feign humility to make any apology; but, in the fear of the Lord, bear testimony to the truth; being convinced it is my duty, and no less a privilege.

I suppose you have known my sentiments on the subject of marriage, which I always felt to treat on with much caution; being convinced it was a thing of the greatest importance respecting this life, and on which our eternal happiness much depends. It hath been my decided opinion, for years, that it

was a Christian's duty to seek after, and privilege to be assured, of their call from God to that state, (before they enter into it.) Yet did I not desire to be called upon as a witness of my sentiments, but the reverse; having my mind prejudiced against that ordinance of God.—My joy is always complete, independently of any creature; and can only be satisfied, in receiving and giving up, in the Lord's will. I must conclude, though with a desire to say much more. Accept of my due respects, and pray much for,

ANN MASON.

P. S. I must say again, my dear friends, I love you far superior to what I ever did before.

N. B. The whole of the letter to W. and C. O'Bryan is not here inserted; but the substance of what is omitted, is contained in the preceding letter to her parents.

H. F.

LETTER XLII.

TO J. AND C. THORNE.

WOOLWICH, 21st of fifth mo. 1824.

Very dear Friends,

I judge, from what H. F. hath written you, there is room for your minds to be exercised respecting us. If so, it hath no weight on me; being confident there hath been no injury, so far as you have only consulted the Divine will: and in any thing, if we deviate therefrom, darkness, in proportion, must ensue. A right pure cause cannot produce wrong and impure effects; any more than a fountain can send forth sweet waters and bitter; and light cannot oppose light, and truth will only oppose error. My dear J. and C. help me, as soon as this comes to hand, in this delightful employ of praise. Contrary to my intention, my pen hath been led into such a delightful theme, that I scarcely know how to recall it, to enter on the intended subject, marriage. Though that is not a task, but the reverse. I have, and still feel it one of my highest privileges, to bear public testimony to a truth that I have long waited, with ardent desire, to see or hear of some living witness of, as a pattern to the church; to point out,

by experience, the direct way to escape the dangerous rocks on which so many split. What I have felt for the church in this respect, is more than I can describe; being convinced that there was a more excellent way to take, in knowing directly the will of God in the important step of marriage, than was generally taken. Yet I did not desire to be called upon, to be a witness of what I believed attainable. Previously to my restoration from my long weakness, I generally thought it would never be the design of God concerning me; which my expressions and conduct proved, you are witnesses thereof, as far as you saw and heard. But the evening I accompanied J. T. to Sutcombe-mill, and received the assurance I should be again restored to health, with that conviction it was as powerfully applied, that it was also the will of God I should some time marry. This impression led me to doubt whether the former was from the Lord; as I thought the latter must be from satan: so I at once laid violent hands on the latter, to destroy it, and preserve the former. Yet it seemed inseparable. I thought I could more fully show my zeal for the Lord, by living single. Yet the impression respecting marrying could not be long banished; though, I believe, I used every possible means thereto, and often wondered how it could be, that being followed by such an impression did not bring bondage, or leave condemnation: but I always proved it the reverse. Yet I thought it must

be from satan, as I thought I knew no person that I could be united with, and live as I saw my privilege was. I was always determined never to take one step towards marrying, without a direct command from heaven; being so completely saved from a desire thereto, unless it would be more for the glory of God. Thus I was preserved from every creature free. I know our union is founded in and by God, and will continue with an increase.

I love all my fellow-creatures with a pure heart, fervently; but fear none, being in bondage to none. My soul longs to express much more; but I must deny myself, and conclude by saying, praise with and pray for,

ANN MASON.

LETTER XLIII.

LONDON, 8th of sixth mo. 1824.

My very dear C.

While coming through the hurry and bustle of London, I was led to think of and pray for thee; which caused my soul to flame with pure love to thee, as I never before felt.

I thank thee for thy welcome letter, which reached me on first day. Every thing I receive is made a blessing, and serves me as I need it; but

more especially am I blessed at the reception of any thing designed to convince me of error in some part of my profession and practice; as it gives much strength to the witness, or calls it forth into exercise, so that I am more sensible of what I have. I dare not recant in the least, of any thing I have professed. My dear, great is the mystery of this power of godliness: it is the name that no man knoweth, save him that receiveth it. But, surely, thou couldst not rightly infer, from my writing, that I believe none right but myself. No: praise the Lord, I more than ever admire good, wherever it is found; yet dare not say I believe any are as the Lord would have them to be, till they are all glorious within: which makes us triumph evermore, and turns every thing into a blessing. I was rather astonished that C—— should say, she believed those had erred most, who had trusted to the Holy Spirit's teaching. My dear, if that is not a guide, I enquire, what is? I believe there is no other that is unerring. But I see thy meaning: some professed to be taught by the Spirit, and erred. If so, is it wrong to be taught by the Spirit? Surely not. My dear, thy argument is very feeble. What I have felt and seen for the last two days, hath caused me to cry, "Lord, save souls, or take my life; for it is better for me to die, than to live to see thousands flocking to hell." My cry is, "O, that my head were water, and my eyes a fountain of tears; that I might weep day and night for precious souls."

I anticipate with much pleasure thy coming to town. May we meet in the fulness of the gospel of peace, is the prayer of thine, sincerely,

ANN MASON.

LETTER XLIV.

TO PATIENCE BICKLE.

LONDON, 16th of sixth mo. 1824.

Very dear Patience,

SINCE I last saw thee, my experience in divine things hath far exceeded all former. My soul is in a constant flame, accompanied with such a sense of the abundant love of God to man, and the awful state of the world, that I have more than once sunk under the mighty weight.

I praise the Lord for thee, my dear P. that He hath enabled thee to be fully given up for His glory; and who would not, if they knew the blessedness resulting therefrom? I now live in the constant habit of dedicating my little all to His service. I am now favoured with all I can desire; every means being made use of, to separate me from the possibility of trusting in any thing but Omnipo-

tence, and to fully try me in every part. Though I am taken by surprise, yet, every witness is fully prepared for his office, and boldly stands forth to answer every objection, and thereby gain a renewal of strength.

My dear P. attend to the testimony of God, whoever may oppose. Let us stand still, and we shall see the salvation of God. Many will stand out of the bustle of self and dead forms, and enquire what God the Lord will speak concerning them.

ANN MASON.

LETTER XLV.

TO MARY MASON.

LONDON, 17th of sixth month, 1824.

Very dear Sister,

THROUGH a sense of duty, and also a privilege, I write to thee; being persuaded there is a probability of your minds being pained, through what you hear respecting us. For some time I have, in a measure, been cramped in the way. I have pursued, and have seen at a distance a more excellent way; and did sometimes feel a hope I should be brought thereto: yet, when reasoning

how it could come to pass, I have almost despaired of ever walking therein; as I felt I needed a companion, that was, in every sense, like minded, and that would come forth boldly with me, in protesting against the vain traditions of men, &c. When I felt so much about London, it hath often been suggested, "Perhaps the long-desired way will be found." Soon after I came here, the direct way began to open. I discovered in ———'s manner and conduct, the way that would give vent to my full soul, more than the way and manner I had been habituated to. Yet prejudice in favour of long habits, kept me for some time from cordially embracing some things. But as soon as I should come directly to the testimony of truth within, prejudice would fly, and truth would make me free. And thus I was led, from step to step, to an entire trust in God; and this gave full scope to perfect faith. I was always determined I would not be biassed by H. F. to any thing; for affectation is beneath the dignity of my soul. This constrained me to wait upon God, to know directly from Him, and trust to no creature. Thus giving ourselves up to be taught of God, and learning and doing His will, as far as convinced, in all things, we have been constrained to deviate from some customs among us, as a people; or do violence to conscience, and forfeit the glorious liberty we have received of the Lord. For this, our dear mistaken friends deem us as fallen from grace, become self-willed,

high-minded, &c. &c. Oh, the glory that results from being thus accused, is a thousand times past description. Now I know, as I never did before, "Happy are ye, when ye suffer for welldoing." The Spirit of glory and God doth rest on us. I have now learnt, what I knew not before, that I am not only willing to think meanly of myself; but that all should think meanly of me, if for the glory of God. I know not what they will do with us at the conference, neither have I the least anxious care. I know the will of the Lord will be done concerning us, if we obey Him. My dear, keep all this to thyself, lest, it should have the appearance of evil, or our good be evil spoken of. We are in reality well-wishers to truth. I would not go one step out of the direct path of duty, knowingly.

Farewell, dear Mary,

ANN MASON.

LETTER XLVI.

TO S. AND M. MASON.

London, 8th of seventh month, 1824.

Dear Brother and Sister,

I want every thing, that hath a being, to praise the Lord. I could not possibly have known, had I not been called to pass through it, what I have of late. I am as perfectly free from any trust but in God, as if there was none but the Lord and myself. I not only believe it is so; but I am assured of it. How gently hath the Lord led me on, to bring me thus fully shut into Himself, and, in consequence thereof, even separated from all beside.

This blessed liberty, which hath led me to demand liberty to do and suffer all the will of God concerning me, hath also led me to some things which cannot, according to the present system, be admitted of.

First, a ceasing from all shadows and carnal ordinances; being assured, I am, by the gospel, called to perfect liberty. The kingdom of God doth not consist in meat and drink: the substance is come and there is no longer need of shadows. Secondly, I have freely received, and I have power imparted

to trust the Lord, and freely give my instructions. Thirdly, being assured it is woe unto me if I do not yield myself for a missionary. I believe I should have a missionary's reward, if I were to die this day; for I am wholly given up, and the Lord may dispose of me as He will.

I am not only resigned to leave all earthly comforts, and expose myself to all sufferings; but I exceedingly rejoice that I am thus called to show my zeal for the Lord in making the sacrifice, though lightly esteemed by man for so doing.

I will choose nothing but the Divine will. I am determined to be one of the best friends in the world to my mistaken friends; and it will appear: but it is enough for me if only God knows it. My cry is, "*I beseech Thee, show me Thy glory.*" And see it I shall, in the full salvation of souls, if my life is spared; and if not, my prayer will be answered, and my large desire granted.

Farewell,

ANN MASON.

LETTER XLVII.

BRISTOL, 12th of tenth mo. 1824.

My dear Parents,

I HAVE nothing unpleasant to say: all is well, in every sense. I am so completely wrapped up in God, that nothing, for one moment, prevents a fulness of joy.

Jehovah will stir up His power, and make bare His arm; and the wickedness of the wicked shall come to an end. O cleave to the Lord, with full purpose of heart. I did before anticipate the glorious triumph I should have; but my enjoyment hath far exceeded all I could suppose. What hath the Lord done! Wonder, O Heavens! and be astonished, O earth! and let every creature praise the Lord. I have no bonds, because I have no undue attachment to any creature. Give my love to all.

ANN FREEMAN.

LETTER XLVIII.

TO A. MOUNTCASTLE, LONDON.

Dublin, 16th of tenth mo. 1824.

My very dear Sister and esteemed Friend,

Knowing thou hast often heard from me by others, I deferred writing till I got to my much-desired port, Dublin; and now I am here, praise the Lord, O my soul. Be assured I have not been deceived. No! it was not the voice of a stranger that so loudly proclaimed, "Get thee out from the land of thy nativity, and from thy kindred;" but it was the voice of my beloved. Praise the Lord, and let every thing that hath being say amen. I am at a loss where to begin, to tell thee of the goodness of God towards me since I left London. I may say, every step hath been marked with singular mercies. When the happy morning was come, I was early prepared to say, with joyful lips, "Farewell, dear friends, perhaps, on earth, for ever. I was not only perfectly resigned, but did abundantly rejoice. My professions had been great, respecting my willingness to leave all; and it was not presumption, but holy confidence. Had mine been a sandy foundation of mere speculation, I should have sunk long before

now; but it is a rock on which I stand. And the command hath gone forth from Him who hath all power, who said, "Touch not mine anointed." My moments of time will soon end, and the thoughts of it call forth all to diligence. My dear, be up and be doing, in good earnest. ALL is well. I was never before so perfectly satisfied, in every sense. Remember me, in love, to dear Sarah; the same to thyself, from

ANN FREEMAN.

LETTER XLIX.

DUBLIN, 18th of tenth mo. 1824.

Very dear Parents,

I hope, by this time, you have received our letter from Bristol, which gave information of our safe arrival in that city. And, I doubt not, you are desirous to know where we now are, and how it is with us; and such information I feel much pleasure in giving. I dare say, the reception thereof will afford you the like. At Bristol, when we got on the quay, in sight of the packet that was to receive us, my soul was transported with joy, that the happy moment was come for leaving England, which I long had anticipated with pleasure. When I stepped on board the ship, I felt

that blessed liberty in my soul, that is past description: it was without bonds of any kind:—that full assurance of the approbation of God, and that I was in the direct way to see and possess all that my soul desired. I ardently wished to see a host of preachers, full of faith and the Holy Ghost, going forth into all the world. The packet sailed about ten, and next day we landed at Kingstown; then rode to Dublin. Stopped the first night at an hotel, and the next day took lodgings. I am now perfectly satisfied. I cannot complain. My hope is full. May you live perfectly happy, and die triumphant, is the prayer of your child,

ANN FREEMAN.

LETTER L.

TO SARAH MOUNTCASTLE, LONDON.

DUBLIN, 31st of twelfth mo. 1824.

My dear Sarah,

The remembrance of S. M. is, and, I believe, will ever be, dear to me. Shall I not have to rejoice in the world to come, that I ever saw thee? Yes! if faithful unto death, which I am resolved to be, through the power of grace.

Come what will, I am every moment decided. And is not thy soul the same? I hope so. Let me not be deceived. In order to secure the end, use the means; which is, to give thyself fully to the Lord, to be prepared to do and suffer all His will concerning thee. Permit one that loves thy soul to ask: Is this thy happy experience? Hast thou, at all times, the assurance that the prince of this world may come, but find nothing of His own in thee? And is thy soul fully alive to God; being fully restored to His image?

This is every believer's privilege. This is gospel liberty: every moment possessing a fulness of joy; and in this state to live every moment, independently of any expectation from creatures, as though we were the only creatures in the world. And yet, every enjoyment from creatures and things in the world, we are the happy partakers of. How foolishly do such act, who seek to procure any thing, except, in all things, the approbation of God. If we make but the least reserve, it marreth all our real enjoyment. Our life itself must be bound on the altar, and we must be as willing to lose it every moment, as to keep it; and, at the same time, live as unconcerned about death, as though it were not. My dear Sarah, be a Christian indeed: live in the blessed liberty thou art called to. In order to it, be very careful of making any person thy direct model: get the excellencies of all, and follow not where the Saviour's footsteps

are not traced. Flee from a party spirit, as from a serpent. Speak no evil: think no evil: in so doing, thou wilt preserve thy spirit pure.

I have nothing to complain of. Praise the Lord, every thing that comes, helps me to God. O, my dear, pray much for the inhabitants of Ireland.

Remember me, in love, to dear mother. Bid her, from me, be in earnest. I thank her for her letter. Farewell, dear Sarah. From thy sister in Christ,

ANN FREEMAN.

LETTER LI.

DUBLIN, 31st of twelfth mo. 1824.

Very dear Parents,

WE have meetings in our own room, and the master of assemblies hath been powerfully present. This is the accomplishment of my desire many years since, preaching in our own hired house. How am I favoured: no good thing is withheld from me. I am perfectly happy, though in a strange land. It is not place or people, can take from, or add to, the source of my real happiness; for that is all in God, through Christ.

From your daughter,

ANN FREEMAN.

LETTER LII.

TO MARGARET MASON.

COTTAGE TERRACE, DUBLIN,
1st of second mo. 1825.

Very dear Sister,

I feel at liberty to write thee, and I doubt not but it will be acceptable, from one I know thou lovest; and with whom, I trust, thou art preparing to spend a glorious eternity. I am still fully bent for all my privilege on earth, and my full reward in heaven. Since we wrote last, we have had much occasion to praise the Lord, both for ourselves and the people. We have a constant heaven, and love each other increasingly. O praise the Lord with me, for such a dear partner, who is touched with my every feeling, as Christ and His church. We are groaning for the salvation of souls, especially for the purging out the old leaven from professors. And this is a glorious employ; though sometimes we feel as if we must die, if souls are not saved. Our labour is not in vain: some have been much blessed. Though satan hath made his batteries strong, and hath set that gigantic foe, Prejudice, to guard his prey; yet the

Divine power hath been felt, to the shaking of his strong holds. Let every living soul, with us, cry, "O Lord, revive thy work." We are more than ever aware of the preciousness of time: we continue rising early, if well. With much delight we spend our precious moments, amidst the rage and envy of devils and men. M. is married. I feel perfectly satisfied it will be for our good; and I trust for hers, and for the glory of God.

Dear Margaret, keep the way of self-denial, as it is the only safe way. Never take up thy abode in present enjoyment, nor lose sight of Christian simplicity; and beware of thy spirit being infected with the world, in any way. Look to Christ; and follow Him, withersoever He goeth.

ANN FREEMAN.

LETTER LIII.

TO MARY MASON.

DUBLIN, 19th of second mo. 1825.

My very dear Sister,

Be assured we do not forget thee. My dear, is the work of grace reviving and mightily growing in thy soul? Art thou faithful to the light given thee; and abiding in that truth, which will exclude all error?

Art thou diligently labouring to present all that hear thee, perfect in Christ; preaching, by precept and example, Christ able to save to the uttermost? Praise His name, He continues thus to save me, every moment. I am perfectly happy in Him. I have nothing to complain of, but much to praise for. Glory now fills and surrounds my soul. My dear, sink into God.

ANN FREEMAN.

LETTER LIV.

DUBLIN, second mo. 1825.

My very dear Brother John,

I know thou lovest me; and wilt thou not choose the same portion for thy soul that I have, even the Lord of hosts? Wilt thou refuse to be happy, and dwell with me for ever? I know thou art well convinced, that the only way to happiness is, to be a decided Christian; but many things stand in the way to prevent thy becoming one. Yes, my dear, but without thy consent they cannot prevail; for stronger is He that is on thy side, if thy heart be right, than all that can be against thee. Only obey that command, "Give me thy heart," and our heavenly Father will set all right. He will circumcise thy heart, that thou mayst love

Him with all thy heart, mind, soul, and strength. O, get this salvation speedily; then, all things are thine: thou art prepared for any place, or thing, life or death. But dreadful would it be, if, while thou art busy here and there, death should come and call thee, unprepared. O think and tremble, and prepare to meet thy God. O, my dear, do not think lightly of this, but bow at the Saviour's feet.

ANN FREEMAN.

LETTER LV.

TO C. REED, HOLWELL.

DUBLIN, 19th of second mo. 1825.

Very dear friend,

I HAVE no doubt, a few lines will be acceptable, and I feel liberty to write to thee. Though far disjoined in body, it doth not, on my part, lessen affection; neither hath any circumstance, or thing, that hath taken place, made in me any change, I am decidedly the Lord's, as I have been nearly ten years; and every thing that takes place, serves me in sinking deeper into the will of God. Oh! what a safe abiding-place, in "Father, thy will only be done." And this is, indeed, my rich inheritance. Changes of people, places, cir-

cumstances, &c. weigh nothing with me: though, not that I am destitute of feelings, but never more sensible; yet, I feel so completely prepared for all that comes, that I always choose the present, in preference to any other thing; and not merely because I read in my Bible, "All things shall work together for good, &c." but feel every moment the assurance it doth. Yes, bless the Lord, it is not in the power of any person or thing to do me a real injury; and I am every body's friend. And oh, how delightful is this employ of doing good! All glory to God, that I ever was born; and praise will be my eternal employ. And I hope that my friend is also bound for the kingdom that the saints shall possess for ever and ever.

Oh, be not slothful in getting a meetness for that blessed place. Without purity, none can enter through the gates. And if it were possible, who that knows the worth of a pure heart only, in this life, would live without it. The prospect of being compelled to live one day with an impure heart, would be a hell to me. Then bear with me, thy real well-wisher, while I enquire, "Is thy heart right? nothing there to rob the Saviour of a part? but He dwelling there without a rival?" This is thy blessed privilege; and if not in possession, O rest not till it is thy happy experience. O embrace the will of God.

Praise the Lord, though we dwell where satan's seat is, our labour is not in vain. We have seen

enough among the people, to call forth all our powers in praise. I know I shall see more of the glory of God, before I leave Ireland. I bless the Lord that I am here. Oh, how wretched should I have been, had I hearkened to the voice of man. The wisest and best of men are not unerring guides. My soul can be satisfied with nothing less than the assurance of the will of God, and His approbation in all things. And this is enough, even if no man should ever know that I am right. O praise the Lord with us, and let us magnify His name together.

Please to remember my love to all the dear family, and all friends that may remember me; and accept the same from,

ANN FREEMAN.

LETTER LVI.

TO M. COTTEL.

DUBLIN, second mo. 1825.

Very dear Sister,

WITH much pleasure I take up my pen, to write to one I sincerely love; and whom I hope to love for ever, in proportion as I do my heavenly Father, the source of pure love. Since I saw thee,

my enjoyment hath been great indeed; though I was then perfectly happy. But my heart hath since been much enlarged. My soul now flames with love, while thinking, Why was I thus honoured to see so much of the glory of God? My large desire hath been, for many years, to be as much like God on earth, as I can be made. The situation I am now placed in, is the result of that desire. Had I been unfaithful, I should not have been thus vile in the eyes of professors. But I shall be yet more vile; for I am resolved, through that power which saves to the uttermost, to be a greater advocate for truth. My soul is now athirst for the salvation of souls, and the downfall of all the powers of darkness. Praise the Lord, He doth so completely save me, that I have every thing I want, in every place. For I can choose nothing but His will; and never have the shadow of a doubt, that, in every step I have taken, He is well pleased. Yea, I not only feel free from condemnation; but rejoice, with unspeakable joy, that ever I was born thus to act. O, praise the Lord with me, that He did not let men have the power to turn me out of His appointed way. My love doth increase to you all; yet I would not be with you at present, for every thing I could gain beneath God. I rejoice to testify to this truth, that I left you in the order of God; and all will see it. Yet it is not from that my joy results; but from Thee, God, who hast seen and been a witness to all: and in

me Thou wilt glorify thyself, in my life and my death.

My dear M. live nothing beneath thy privilege. Follow the light that shines from heaven into thy heart, and do not permit that to be darkened by man's teaching out of God. Oh! how is good counsel darkened, by a multitude of words in man's wisdom. I entreat thee, as a lover of thy soul, get fully saved from placing confidence in man; that will prevent thee from knowing directly from God, what is His will concerning thee every moment. I have not found one person, as yet, but who would have, more or less, robbed me of my privilege, had I not wholly relied on divine teaching. Yet this doth not cause me to slight means, nor disregard man's teaching; but it induces me to prove all things—to try all by the infallible teacher, the spirit of truth; and subscribe to no man's creed, that doth not agree with that anointing which can only receive the truth. And though some have professed to be thus taught, and have been found liars, I cannot undervalue holy confidence. There is such a thing as the spirit of truth, that can guide into all truth; and nothing less than this assurance, that all I do is right, can satisfy me. O, limit not the Holy One of Israel, neither dictate to the Most High. He is not accountable to His creatures for His ways; but let us lie in His hands, as clay in the hands of the potter.

ANN FREEMAN.

LETTER LVII.

TO S. MOUNTCASTLE, LONDON.

DUBLIN, 28th of third Mo. 1825.

Very dear Sarah,

THINE of the second month came safe, and was received with much pleasure; as the smallest token of thy love ever will be, by one who hath been the object of thy tender care. It is blessed to receive, and how much more blessed to give; and such honour hath been, and still is, conferred on thee, even to wash the disciples' feet. Remember this, he that will be chiefest, is to be the servant of all. I trust by this, thou hast put off the old man fully; being buried with Christ, by baptism, into death; or dead indeed to sin; or cleansed from all unrighteousness; or seeking, with all thy heart, to put on the new man; to be risen with Christ, to newness of life entirely; or to be fully alive to God: or to have the heart inhabited by a right spirit, that will be as a well of water springing up to everlasting life, and a seal of thy eternal salvation: giving the earnest of thy inheritance, and thereby to be guided into all truth,

that is, giving thee a perfect knowledge of the will of God concerning thee every moment, as well as perfect power to perform the same. Being thus united as one spirit with Christ, every thing required can be easily done. Some professed Christians are back, as it were, under Moses; groaning under the galling yoke, and even taking pleasure in crying, "We are sinners;" which is a reproach to any people. While others are come so far as to John the baptist; hearing of, and admiring, the work of Him that is to come after. But others have been with Him, and their hearts have burned and rejoiced, because their names are written in heaven. Yet they come not out of all dead forms, to wait on the Lord, to be brought into the blaze of gospel day; but are, in part, seeking the living among the dead performances: so they come not fully to the knowledge of that truth, that maketh perfectly free. Neither can I any longer put on the appearance of humility, and be silent on the subject. The power within breaks forth in loudly proclaiming, "This is salvation, free for all."

It is time, my dear, to be up and be doing; and the Lord be with thee, is the prayer of

ANN FREEMAN.

LETTER LVIII.

DUBLIN, 20th of fourth mo. 1825.

My dear Henry,

THY very acceptable letter came safely to hand, and was the cause of much satisfaction. The dear friends were concerned about thee, and and anxious to hear from thee; I suppose, more than I was. I had the assurance that all was well. The prospect of meeting my dear H. is truly pleasing; though I am not anxious, even, that it should be in time. Many friends desire a remembrance of their love to thee; this family in particular: and all will joyfully receive thee at thy return.

Farewell; from thy wife,

ANN FREEMAN.

LETTER LIX.

KILNACROSS, Co. CAVAN, 23d of 5th mo. 1825.

My dear Henry,

I HAVE had many thoughts about what hath been the cause of my not hearing from thee before now. I hope mine hath reached thee. I wrote on last second day, but (without my knowledge, till too late) it was detained till third day. My dear, I have not come here in vain. No! my soul hath gained much heavenly treasure; and, I doubt not, the fruit of my labour will be seen in eternity. The blessed work is more than ever delightful; and such complete victory I feel over all, as far surpasseth all I could have expected. Oh! the pleasantness of obedience: it is far past description. The Lord will yet do great things: Hallelujah, praise his name.

Yesterday I was much led to think of dying; at which my soul received transports of joy. Yet, when I look at the work of the Lord, it brings me into a strait. My dear Henry, I love thee much; but I love God and his work more. Many dear friends will, with much joy, receive thee, if permitted to come.

From thy wife,

ANN FREEMAN.

LETTER LX.

CLONES, 10th of sixth mo. 1825.

My dear sister,

Oh, WELL consider the importance of marrying, thy present and eternal happiness so much depends upon it; and nothing short of a full salvation, will prepare to perfectly do the will of God, both in taking that step, and in filling up our place in that state, according to divine appointment. For if pure love doth not captivate all our powers, undue affections will. I am perfectly assured, there are none that can possess all the blessings resulting from that state, but such as possess as much of God as they are capacitated to receive, when they take that step, and have the direct witness of the spirit of truth. Now, my dear, if thou art resolved to secure for thyself all the glory attainable, rest not short of this, as a previous preparation. Now is the time to make sure work. Wait on the Lord, to know His will perfectly. Had I taken that step in my own will or wisdom, what a dreadful curse would it be! Now

it is the greatest earthly blessing I have. We live and love, doing the will of God. Our joy is the same, meeting or parting; being present or absent, we seek our all in Christ, and Christ in us.

I have been in this part, (north of Ireland,) a month. Last week, my dear husband came; but we are now twenty miles distant; and next week, I suppose, he will return to Dublin. But I shall stop here longer: here is a great work to be done. My way is as pleasant as I can desire it; but how would it have been the reverse, had I taken the counsel of men, and stopped in England. Though I love my old friends increasingly, yet I would not be with them now, (out of this way,) for a thousand worlds; and this hath been my feeling ever since I left them.

Glorious is the fruit of obeying the voice of the Lord, and it is miserable to disobey Him. Thus I live in the gospel, and have complete victory over all; and every thing that comes, adds to my happiness, through enlarging my powers to know more of God. I have now seen a little, of what I have heard, of the poverty of Ireland. Yet, the people are very kind. When we come to their cabins, the general salutation is, "You are welcome to the best my cabin can afford." Their hospitality should confound the English.

ANN FREEMAN.

LETTER LXI.

CLONES, 22d of sixth mo. 1825.

My dear Husband,

ACCORDING to expectation, thy letter was received with gratitude, and read with pleasure; though not without a sense of my dear Henry's tender feelings, which drew some tears from my eyes; but not for sorrow. No! we have no cause for painful sorrow, as those without hope; for we have the full assurance of hope. After thou didst leave me, I was led to admire the wisdom and goodness of God, in permitting me to be so ill that time, more fully to prove my love to Him and His work; for I felt no power to desire thy presence one moment with me, being satisfied the Lord required thee elsewhere: and it is not in me to interrupt His order. Yet, afterwards, I was permitted, for a moment, to have a sense of, what a poor unhappy creature I should be, in that state, if I was not fully swallowed up in God; and this called for all within to praise, for so great salvation.

Seventh day I went to Clinkey, where I was received (I believe) with much real affection, and treated with all possible tenderness, as if in a tender mother's house; which was truly acceptable, for my feeble frame required it.

At C——, the congregation was so large, our meeting was in a field. It was a blessed season. I believe there is a real movement in some hearts. I feel satisfied at thy not coming next week. Our heavenly Father will teach the most excellent way, and give us both power to walk therein. My cough is still very bad, so that I can get but little sleep at night; yet I will praise the Lord for all things.

My love is to all the dear friends; and be assured, thy wife loveth thee tenderly. My dear, farewell.

ANN FREEMAN.

LETTER LXII.

CLONES, 29th of sixth mo. 1825.

My dear Husband,

I KNEW, before thy letter came, thy soul was abundantly happy, the last few days; and so is mine.

I believe my place is more directly in visiting from house to house, and having small meetings, than large. I know my greatest work is among professors. Oh, what views of their states I have had of late! We must still labour on at the foundation.

I think it is likely I shall be at T. D.'s fifth and sixth days of next week. If thou shouldst come down, I shall, with others, joyfully receive thee. My dear, farewell.

ANN FREEMAN.

LETTER LXIII.

TO SARAH MOUNTCASTLE, LONDON.

DUBLIN, 23d of seventh mo. 1825.

My dear Sarah,

SINCE I cannot say of my state what I would, I may say what I can; and the will must be taken for the deed. But it must be all summed up in this: *a full and complete salvation into, and abiding in, God.* Where new scenes of pleasure and wonder are ever revealing, and the present happiness is complete, with the assurance of an eternal increase, here is safety. Hallelujah. Praise the Lord.

Satan may rage, the world revile, and mistaken friends look with disdain; yet I build on the rock, and shall stand as Mount Zion. What enables me to speak so confidently is, because I am nothing. As long as self hath any life, there must be the want of perfect confidence; and the reason so few can speak confidently is, because *I* hath got so much to do and say. And such as have become fools are so singular, that they are

generally censured for being presumptuous. But if I could find words, I should express myself much more confidently than ever; for it is not I that live, but Christ that liveth in me, and I in Him. And this, my dear mistaken friends will be assured of, through all ETERNITY.

I am wholly at the Lord's disposal: I was created to glorify Him; and if He should command me to visit London, I shall not say, "Send by whom Thou wilt, but send not me." No! I cannot: I am bound, by strong ties, to obey. Though assured it would be to sit in silence seven days, and to be reproached by all; yet this would not move me from obeying the voice of the Lord.

Whatsoever is not of faith, is sin. My dear Sarah, live to God wholly; and then thou wilt live for the good of others. Farewell.

ANN FREEMAN.

LETTER LXIV.

TO ELIZABETH RUNTING, LONDON.

DUBLIN, 25th of seventh mo. 1825.

My dear Sister,

I NOW feel as though I would hide myself in the dust before the Lord, while reviewing His vast condescension in calling me to such an honourable place, to be hated for His sake. How doth my soul exult, when I see and think how contemptibly my dear mistaken friends look on me, for the very thing from whence this (my happiness) flows. If commanded of the Lord, I would proclaim, upon the house-top, that the mighty power in which my soul dwells, will shake down the whole fabric. *Yes*, after all the care and concern to prop and guard it, that it may be kept in safety, I cannot scruple to say it; for all will see it, if not in our time. And it will be seen, that it is not by sword or spear; but the Lord will fight the battle, and the slain will be many. No consequential ones will be weak and

simple enough to stand still, to see this great salvation. I am jealous, lest some should disqualify themselves from seeing this glory, as did some of Gideon's army; and may have to complain, when too late. I should hope this will not be E. R.'s unhappy state. Dear sister, be faithful, in spite of earth and hell. In order to fully attend the inward whisper, and follow the Lord fully, we must be often, as it were, deaf to the voice of many professors; for this way is so low, and thought so meanly of, that very few can stoop to walk in it. It is very little what men say. While one cries, "Lo, here!" and another cries, "Lo, there!" my way is in Christ, the living way.

Be faithful, or great will be thy misery and condemnation; and there can be no excuse. Farewell. From thy sister, and well-wisher,

ANN FREEMAN.

LETTER LXV.

DUBLIN, seventh mo. 1825.

Very dear Parents,

BROTHER and sister's letter came to hand, for which we were thankful, for it seemed a long time since we heard from you; and I suppose you have thought the same of us, and expected an answer before now. The cause of delay was, I have been in the country these last ten weeks, and did not return till last fourth day. I sympathize with you in all your sufferings, yet cannot desire any thing different, out of the Divine will; but cheerfully resign all into His hand, who is too wise to err. I am persuaded that dear mother's painful feelings respecting me, are from the enemy of all happiness, who cannot but envy my happy state; and as he hath no power to create a painful feeling in my mind, he will, in in others, on my account.

My dear mother, instead of thinking me a sufferer, let the moments be occupied in praising God, for what he hath done, and is doing, for me. I cannot desire any state or situation in the world, but my own. I am perfectly happy every mo-

ment; for I inherit the mountain of the Lord, where there is a defence on all the glory. I am so completely shut into God, that I am a stranger to hurry and confusion. I live wholly to and for Him; and I have but one rule, and that is, doing all to His glory. I have but one guide; that is the unerring one, the spirit of truth, that guides into all the will of God concerning me, and gives me power to perform it: so it matters not when, where, or how I die, for heaven is my inheritance. And I am so perfectly saved into the will of God, that, were I certain I should die to-morrow, I could not wish to see my dear Henry again, unless for the glory of God. So there is no cause for any to be pained for me, nor yet to envy my exalted state; for all may enjoy the like, if they will come out of self. But as there is no other way to it, few there be that find it. It is, "I will," and, "I will not, &c. &c." that keeps people so unhappy.

My dear Henry is now in the north of this kingdom. Perhaps I shall not see him for six weeks. We cannot choose to be apart, or together, only as the Lord appoints.

I suppose the country hath been a means of good to the body; but more than that, I saw and felt much of His goodness among the people. And I have been treated with hospitality; and, when in Dublin, we have a tender mother, whose house, time, property, and attention, are all at our service, in the Lord; and a more desirable

place, in many respects, can scarcely be. And, in addition to all, I have precious faith, to trust the Lord for ever. So never admit of an anxious care for me.

Every moment now lost, will be an eternal loss. Be faithful to yourselves, in the family, and in the church of Christ. Our love is to all the family; and accept the same from your children,

H. AND A. FREEMAN.

Tell Samuel and Mary Mason,

I thankfully received your few lines. I hope you are still increasing with the increase of God. Never rest till you are perfectly satisfied with this, a full salvation into God. This frees from all complaining, and dissatifaction with circumstances, things, places, and people. This will afford a poor Irishman as much real satisfaction in his cabin, as the king on his throne. May your souls be preserved blameless unto eternal life, prays your sister,

ANN FREEMAN.

Say to C. and G. Courtice,

Are you both living unreservedly devoted to the glory of God, in memory, mind, and will—body, soul, and spirit—time, talents, and property? This is your reasonable service. Did all know the blessedness of living thus, they

would not rest without it, were it only for this life. Be up and be doing; and the Lord be with you, is the prayer of your sister,

ANN FREEMAN.

LETTER LXVI.

DUBLIN, 19th of eighth mo. 1825.

My dear Husband,

Thine of the 16th came safely, and was welcome. We were all thinking it time to hear from thee. I am better than when I wrote thee last, and my soul hath been sinking deeply into God. I believe the Lord is about to set me fully right without, in bringing me wholly off from all that is not directly from Him. I am often kept as silent in the public meetings, as though my mouth were shut.

I am getting on with my writing: I feel it now to be my chief work, that I may stand ready for heaven, or any work in any part of the world. My love to all friends. I do not know of any thing more, in particular, to say.

ANN FREEMAN.

LETTER LXVII.

TO LONDON.

Co. of MONAGHAN, 13th of ninth mo. 1825.

My dear Husband.

Thy welcome letter from London, came to hand last evening; for which I was thankful.

I left Dublin on sixth day. I felt the journey very fatiguing. I was kindly received at J. Slone's. Next day I went to A. Jackson's: she is much opposed, but it only tends to establish her in the truth. I hope she is in a blessed state. Second day I went to Smithborough; and third day I went to friend W.'s to talk with G. who is a doctor, and who seemed much affected at my state; assuring me there was very little probability of a recovery. Fourth day, I came here. I walked part of the way; and sent to friend Brownlow, who sent his car for me. He received me with all possible affection, and hoped I should stop with him till recovered. And here I have been since, receiving all possible care; and I have every thing provided that is thought good for me. I have had a blister on my stomach, which, I believe, hath done good;

and, with all other care and indulgences, praise the Lord, I am something better. I am perfectly satisfied to sit down and bid the cross welcome. I feel no concern about any thing, and no power to choose or refuse, but in the Divine will. I feel as though I am to go to England; either to be restored to health, or to take my flight to glory: and one seems as welcome as the other. The best thing will take place for myself, my dear Henry, and for the church. Oh, the mighty power of grace! how we shall praise the Lord together, when we have left our dull bodies behind; and, but a small moment, and it shall be. How truly pleasant the prospect of our eternal union. Parted now we cannot be, in the greatest sense. How have I been constrained to praise the Lord, since thy departure, for having thee to give back to Him. Oh, how am I favoured! I am wholly the Lord's, and He is my all; and whether I live or die, it is to see His GLORY.

I have felt about going home to my father's awhile, till some alteration takes place. I hope thou wilt, with me, wait upon the Lord, to be assured of His will therein. And write to me, as soon as thou art at liberty.

Here is much opposition from nearly all people. The parish minister is preaching and riding with all his might, to prevent the people from hearing us. Yet, truth will prevail. A few, I hope, will

stand the fiery trial, and come off more than conquerors. My dear, pray for thy wife,

ANN FREEMAN.

LETTER LXVIII.

TO LONDON.

NORTHCOTT, DEVON, 17th of tenth mo. 1825.

My dear Husband,

With much pleasure I take up my pen, to inform thee of my safe arrival here. After leaving thee at Bristol, I rode on comfortably, on the outside of the coach, till about eleven at night: then I had an inside passage all the way to Barnstaple. I was as well as I could expect. I stopped at the inn about an hour, and the coachman got a conveyance for me to Biddeford; and there I was received with astonishment and much affection, and treated with such tenderness as my feeble frame required; and both my spiritual and bodily strength were renewed. On sixth day J. H. sent to our people; and seventh day morning they heard of my being in Biddeford; and brother John left his plough, and took a horse and came for me,

We arrived home about seven in the evening, and my soul was exceedingly joyful; being as perfectly satisfied I returned in the Lord's appointment, as I left. O, let us praise Him with all our powers. If spared again to meet, we shall have more than ever to praise for; and shall we not love each other with much increase? Farewell, my dear husband, from thy wife,

ANN FREEMAN.

LETTER LXIX.

TO DUBLIN.

NORTHCOTT, 10th of eleventh month, 1825.

My dear Husband,

Thine from Liverpool came to hand last evening, and was with pleasure received; though, praise the Lord, He still enables me to give thee up freely, in any way of Divine appointment. Since I last wrote, I have continued very weak, till, the last few days, I have been something better. I am generally confined in; as the weather is cold, and I am to keep warm.

The cough is still very bad; and, last first day I

brought up blood. Friend Birt hath been here, and hath entreated me much to try the steam-baths; saying, he never knew it to fail in removing such a complaint as mine: and the physician approves of it, so I hope soon to try it. Wm. Newcombe is preparing one for me.

I am as free from any concern about public ministry, as if I never had been called thereto. I have nothing to do but love the Lord. I am indulged with every thing my feeble frame requires: all the family are intent on serving me. I fully dwell in God, and all is right, come what will. I have no choice but in the Lord's will. I feel no disappointment at thy not coming sooner; for I have not seen it should be. I believe, if spared to meet, it will be a great blessing to us both. Farewell, my dear Henry.

ANN FREEMAN.

LETTER LXX.

TO DUBLIN.

HANGFORD, 28th of eleventh mo. 1825.

My dear Henry,

I have just received thine, and read it with pleasure; and feel it a privilege to write to thee, as I ever have in complying with thy wishes: and believe I ever shall, while life shall last, be the days many or few.

I have continued much the same in body, as when I wrote thee last, till the second day of last week, when I came here to the bath. Through the week I was rather weaker, till the seventh day, when I was much better, and have continued to get better ever since. I think the last two days have been the best I have spent since my return. Sister Mary is here with me, who attends with all possible care; and every possible comfort that W. Newcombe's family can administer they provide, and, I believe, with pleasure.

On last third day W. O'B. called at Northcott to see us; but we had left the day before.

Praise the Lord, He keeps me perfectly happy, without any care or concern for the next moment; and though death looks very pleasing, yet I dare not choose it: neither have I had any conviction

that I shall soon take my flight to glory; and this is enough: heaven is sure. My love is to all the dear friends; and be assured I love thee, in return for love. Yet I am satisfied at thy distance, and believe thou wilt be taught the right time to come. I must conclude: so farewell, my dear Henry, farewell. ANN FREEMAN.

LETTER LXXI.

TO M. FREEMAN, SOUTH SYDENHAM.

NORTHCOTT, 10th of first mo. 1826.

Dear Mother,

I returned home three months since, and have continued to get weaker in body; while the inner man is strengthened day by day, and I can choose neither life nor death, but in the Divine will. Henry came as far as Bristol with me, and I have not seen him since; and I am perfectly resigned to give him back to the Lord, in any way. I have had several letters from him, and expect another soon, or to see him here. I am indulged with every needful blessing, praise the Lord. O, let thy few remaining moments be spent in His service. My love to all friends, from thy daughter,

ANN FREEMAN.

A further TESTIMONY from HENRY FREEMAN, respecting the Christian life and conduct of his dear wife.

I AM persuaded that I cannot set forth in writing, or words, the virtues and piety of my dear wife, (in whom I saw the grace of God so richly manifested,) in that brightness, nor convey so strong and striking ideas thereof, as she exemplified in her holy deportment. Yet I am willing to bear testimony, to the honour and glory of the Almighty God, who, in mercy, united us together; believing the Lord had a merciful design in uniting us, more fully to prepare us both for His own glory; and that His glorious purposes have been, and will be, therein answered. I also believe, that, in removing my dear wife, He hath done right: I therefore, in in holy fear, can praise Him, and give glory to His holy name.

The reader will see what her own testimony is, with regard to marriage in general, and to our own in particular. I also was, and am satisfied, that the Lord did call me to that state, and to the person and time as it was. Nor have either of us ever varied on that subject. And I believe that our marriage did much tend, in both of us, to promote personal holiness; for we were conscious we could

not be real helps to one another, but in the will of God; and we both knew this, that both our bodies and souls were his rightful property: so we cheerfully gave up to be separated, in his appointment.

From the time we were married, to the time of my dear wife's death, was almost nineteen months; and, I judge, that we were together about eleven months of that time. We both travelled pretty much; but not a great deal together. Sometimes she had a female companion with her, and sometimes she travelled without.

Her love to God and man was great; her body and soul were constantly offered up to the Lord, as a whole burnt offering; and the fire of God was always burning on the altar, in her soul; and she offered, willingly, her nearest and dearest, yea, and herself, in faith, and had the witness that she was accepted.

In the faith she was steadfast, strong, and unshaken. She had such a view of God's nature and design, that, having a promise, she rested assured in His faithfulness, and knew she glorified the Lord in believing. This faith is founded on revelation, and worketh with and in God; therefore, the gates of hell cannot prevail against it: but the presumptuous confidence of the creature, is founded in ignorance of God; and therefore cannot save, but is dishonourable to God.

I never once knew her to be shaken, as to the assurance of faith and hope, for her present and

nal salvation. And as her faith was strong, so e her expectations very great. She believed it the Lord's design to do her good; and there- she did expect to be always receiving good at hand. And her love was perfect, so that no , that hath a torment, could have any place. I say, she had mighty courage. I believe she no fear of death, devils, or men. She had h an assurance of the Lord's protection, that, in path of duty, she was safe, alone or with com- y, by day or by night; yet she was not heed- , but remarkably circumspect to do, or go, in right time. Knowing there was safety only in dience to the Lord's will, the fear of the Lord her to great watchfulness and holy trembling. did not think that such great salvation or holi- was hers, more than any other's; but believed it as free as the air, for all. And she had great rcise in her mind, for people who would not up all, and also receive all, in the Lord's will. had very mean views of herself; yet she did lt and adore the Almighty, and admire that e which made her free. She did, indeed, pre- others before herself; yet, when and wherein ed to be a witness for truth, she could not yield ny, nor all, that opposed the anointing which had received of Christ. She was resolute opposing all known error. Yet, I never rd her utter a word, to my knowledge, out of true spirit of meekness. And all oppositions

made no other alteration, than to increase her faith and joy. I heard her once remark, to a person who was convinced of their duty, but was kept back through a fear of being thought selfish, "I was thought humble, as long as I yielded to the will of man; but when I laid aside this feigned humility, and stood to the will of God, I lost my good name." She was much inclined to exalt the good in any one, however small.

She was temperate in all things; using no superfluities or self-indulgencies, in food or sleep.

She was deeply impressed with a sense of the worth of time, or the need of well using it. She rose early: five o'clock was her hour, if well, or rather, if not so sick as to hinder it. She was diligent in business. She was persuaded that to while away time was inconsistent with pure religion. She avoided needless visits, or in any way wasting time. She was truly industrious in spiritual or temporal things; yet she was aware that holiness did not consist in keeping rules of her own making, but in fulfilling the law of God, which He writes upon the heart; and herein she was watchful to be preserved pure within. She had a great detestation to laziness and indolence.

She was redeemed from any fear of want; yet was remarkably prudent in laying out money to the best advantage; and to avoid every needless expense, in food, raiment, or furniture; for that grace whereby she was satisfied that all her wants

should be supplied, kept her in the hatred of self-indulgence.

She sympathized with the distressed, and, when able, would be glad to help them; yet she would be cautious how she did it, lest by doing what, and when not required, she should disqualify herself from doing what the Lord did require of her.

She was patient in tribulation. I never saw her over anxious; but constantly, in patience, possessed her soul, waiting the will of the Lord: being assured that all would work for good to her, if she trusted in Him.

She rejoiced in the cross, and lived in habitual self-denial; seeking, in all things, not her own will, but the will of God.

As a wife, she was tender and affectionate: her affection for me was great and pure; and, during our dwelling together, I never received one unkind look, word, or action. But I do believe she preferred my comfort before her own; nor do I think she ever once, directly or indirectly, for a moment, endeavoured to secure my company, but in the will of the Lord. Yet, she was not destitute of feeling; and when it was divinely ordered that we were together, her grateful and loving heart was constrained to utter praises to God. While now I write, I wonder at and adore the wisdom and power of God, made manifest in her.

In her apparel, she approved of plainness and cheapness; and recommended cleanliness in the person, and otherwise, by precept and example.

As a Christian, she was zealous for the Lord. She felt much for the world at large, and for professors particularly; and especially for preachers and elders of the churches. She was redeemed from a party spirit; and, in whomsoever she found Christ, with them she felt union, in proportion as they followed the Lamb. Yet she was not indifferent as to doctrines and opinions: she judged that, as no wrong doctrines or opinions did spring out of truth, so they could not lead to it. And as she more and more clearly understood, so she more and more followed the voice of the Lord, though opposed to or by man.

Her labours were abundant; and she had seals to her ministry, as I have heard many declare, in England and in Ireland. In the north of Ireland, where she laboured much during her first visit to that part, many professed, through her ministry, and in her holy deportment, to see the light of Jesus, even the day-spring from on high; and have believed and rejoiced in, the light of the Lamb; and have blessed the Lord, who in His tender mercy, sent her, His servant, among them, to preach the gospel. And in Dublin, also, her labour hath not been in vain in the Lord. But she looked more at doing her duty, than in appearances to the outward eye; whereby many were

deceived. She knew, her greatest work was to do the will of Him that sent her; though she took so little notice of the fruit of her labours, towards setting it forth, to prove thereby her mission from it. Yet she did not labour without seeing fruit; for which she praised the Lord, from whom all good comes.

Her enjoyment was great; her experience was uniform and solid; and her unvaried testimony was, that it was the privilege of the believer to be fully saved into God; to be pardoned, cleansed, filled, and sealed by God; and have the assurance of eternal bliss: that is, to feel a union with Christ, that never will be broken off. This, she said, she had received of the Lord; and she never varied. (*See* pages 18 and 19 of her narrative.) "This," she said, "is as free for all as for me." Her own narrative contains her own explanations; and I know not that I ever saw any thing in her tempers or actions, that causeth me to question but she did enjoy that fulness of God, and that which she called the sealing of the Holy Spirit, let men call it by whatever name they will.

Though this did not exclude her from temptation; yet she professed that, at all times, her soul so dwelt in Christ, that, though in themselves temptations were not pleasant, yet therein her soul was a gainer.

She had frequently disputants to answer; but

she generally bore her testimony, and referred them to Christ, whom she professed to take as her teacher: telling them, He would guide them into all truth, if they would obey Him. For human arguments cannot build up in Christ; though they may change people (as they frequently do) from one notion to another, and yet not build the person up in the truth.

Every real Christian hath the spirit of Christ; and there are but few who take the name of Christians, but will acknowledge that the spirit of truth doth operate in the mind of man; and that no real good can be effected in man without it; and that no unrighteous thing can come from that source: therefore, she saw it to be her duty to obey the Spirit of God, and she invariably professed that, in deviating from certain formularies, and refusing a conformity with others, she was led by the light of the spirit of truth from them, and that she must obey God rather than men. And by that spirit she was convinced of the sin of unbelief; and knew Christ was the Lord—was drawn to Him—knew her sins were pardoned—that her heart was cleansed from sin—and that she was sealed to the day of redemption, all by the same spirit. And by Him, she was convinced, it was her duty to preach, from time to time, where and also what to preach.

By steps she was led out of the inventions and formularies of man's setting up; but when she was brought to cease from certain forms, yet she did

not cast away what she had received of the Lord, which might have happened, if she had gone into notions. But she ceased from things not founded in truth; thereby, (instead of changing her religion, or following another spirit than that which she had known,) she was drawn to follow Him more fully. And believing the sufficiency of this anointing, to teach, she questioned the authority of all that comes not from this source, which is God.

It was not all at once that she was brought to cease from man, to wait upon the Lord wholly; but, like many others, because she had received the spirit of Christ, thought such formularies must be right, or, at least, no harm. But being willing to glorify God in any way, and in no one thing be out of the right way, the witness of God in her, testified against all lifeless elements and human inventions; so that she could neither touch nor taste, of the things which did not come directly from the fountain, though it had a fair show of wisdom, in will-service. Therefore, she could not rightly pray or preach, nor when nor where, but as the Lord required. She was much thought of, by many, for spirituality, while she was trying to make the Spirit's teaching subservient to man's rules and notions of the meaning of Scripture; but when she determinately acted on this truth, that she could not be assured of what the Lord did not teach, nor do what He did not require, nor

reject what He did teach, nor omit what He required, but declared that all must bow to God's immediate will, and become subservient to Him, and, that all which is not governed by His immediate revealed will, is not in unison with His declared will in the holy Scriptures; (for God is present, to reveal and explain His own declarations by the prophets and apostles;) then she was accused of being selfish, and of taking up with visionary notions—of listening to the suggestions of the enemy; and other such-like things were said of her.

I am not conscious of knowing her to have been deluded, in any thing wherein she professed to have had a revelation from the Lord. She professed, before she went to Ireland, the Lord had called her to go; and before she returned, she professed she should proclaim the name of the Lord again in England. (*See* page 95.) And she did proclaim the name of Jesus, after her return, to the refreshing of several, in His precious love.

Some have reviled her, or said she was deceived; for she said she was called to go to America: therefore, she must be deluded, seeing she went not. But I never, to my knowledge, heard her say so; nor have I found such a declaration in any letter of hers, nor have I heard a person say they heard her say so. But they have inferred it, from her conversation about America, and from what others have said.

God called Abraham to kill Isaac; but the Lord took the will for the deed. My dear wife hath frequently spoken of America, and felt a great deal about that country; and I have heard her say, more than once, that, if she did not go, the Lord would take the will for the deed, for she was willing to go.

Her views of religion in general, will appear in her own writings, in the narrative and letters. She was a frequent reader of the Holy Scriptures, and she declared that, whatever agreed not therewith, was not of God; and that no one can know the Scriptures, but by the Spirit; and that they declare the fountain of life and truth, but are not the fountain itself. And the Scriptures derive their excellence from the Holy Spirit; and therefore the Holy Spirit is greater than they, and He only can lead man to a right understanding of them. And the Scriptnres are in mercy given, not to dispense with, but to declare God's immediate teaching.

This testimony I give forth, in the service of Jesus Christ, this fourth day of fifth month, 1826, being now in London.

HENRY FREEMAN.

A TESTIMONY of some of the flock of Christ, gathering into the fold in Dublin, Ireland, respecting ANN FREEMAN.

WE being as sheep having no shepherd, wandering in forbidden paths, sometimes the light being rejected, we were ready to perish; at other times we were under the refreshing influence of the day-spring from on high, desiring the pure milk of the word.

In the tender mercies of the great God and our Saviour, He sent this, His servant, Ann Freeman, amongst us; in whom we saw the fulfilment of that promise, "Sin shall not reign in your mortal bodies." She bore testimony to that light, which lighteth every man that cometh into the world; which truth we have felt revived in us. We speak that we do know, and testify that we have seen, that, in measure, we are made partakers of like precious faith of Jesus Christ; and being drawn by the working of His Almighty Spirit, we are enabled to come unto the Shepherd and Bishop of our souls. Being made sensible, through the working of His grace in our inner man, and much humbled before the Lord, who is the High and mighty God, who alone bringeth salvation, He, in tender mercy to our infirmities, sent her amongst us; ever bearing faithful witness to the sufficiency

and willingness of God to cleanse from all sin: of which she gave daily proof, in her walk amongst us.

Joyfully she came to Ireland, to tell the love of Christ to sinners, made known in her own soul. And when her task, or service, was done, she as cheerfully returned from Ireland again.

For some time before she left Ireland, grace shone so brightly in her, that she was entirely passive in all things; (partaking largely of that child-like spirit of Christ;) so as to have no will of her own, but as the Lord willed.

We salute thee, Henry; and, through thee, Ann's kindred, in the bonds of the gospel; feeling the importance of faithful testimony, given in our meetings for worship, on 24th and 26th of this month, when unanimity prevailed, as the Spirit gave utterance.

Signed, in behalf of the meeting, this 26th of fourth mo. 1826, at our meeting. } ROBERT FULTON. MARY KEEGAN.

FROM WILLIAM KEEGAN TO HENRY FREEMAN.

Dublin, 27th of fourth mo. 1826.

Dear Friend,

I received thy letter, and would have answered it sooner; but some of us here thought it right to send a testimony concerning our dear departed sister. We expected her release, and can, in a degree, rejoice that another has escaped the pollutions of an evil world. I could write thee much about what our friends say of her; but the sum of all is, they believe her to be a vessel prepared, purified, and fitted for the master's use, and brought home to join the host whose garments are washed in the blood of the Lamb. The little flock is more firm, and more grounded in the truth, than ever.

WILLIAM KEEGAN.

THE END.

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